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1894

REPORT  
OF THE  
MILDMAY CONFERENCE



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Religious Services held . . . . .	1,593
Missionary Visits paid . . . . .	8,472
Copies of the Scriptures sold and freely distributed . . . . .	929
Medical and Surgical In and Out-Patients . . . . .	11,670
Magazines freely distributed . . . . .	267,420
Tracts        "       "       . . . . .	208,510
Books         "       "       . . . . .	1,669
Library Bags sent out . . . . .	294

READER, will you, who profit by the Smacksmen's toil, contribute to the help and healing of those whose life, at best, is hard and comfortless? Large or small donations will be thankfully acknowledged.

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THE  
MILDMAY CONFERENCE,

1894.

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REPORT OF THE ADDRESSES.

*Corrected by the Speakers.*

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LONDON:  
JOHN F. SHAW AND CO.,  
48, PATERNOSTER ROW.







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## PREFACE.

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**I**N the Preface of the Report of the Mildmay Conference of 1893, the removal from earth of the beloved Mrs. Pennefather was emphasized.

Little did we at that time suppose that the great assembly of the subsequent year would take place without the guiding heart and voice of our dear Chairman, Sir Stevenson Arthur Blackwood, who has presided at these annual gatherings since 1873—the days of Rev. W. Pennefather—and who, so soon after the Conference as 2nd October, 1893, was “called up higher.”

What sweeter theme, therefore, could possibly engage our thoughts this year than that of

“The whole Family in Heaven and Earth”?

How fully the expectation longed and prayed for, in the last paragraph of the letter of invitation, was justified, seems to be the evidence, without exception, of everyone who came up to Mildmay this year, thus manifesting the glorious truth of 1 Cor. xii. 13, “For by one Spirit are we baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.”

The letter of invitation is as follows :

“BELOVED CHRISTIAN FRIENDS,—Twenty-one years ago, in the shadow of the bereavement cast over Mildmay by the

death of its founder, the late William Pennefather, his friends and fellow-helpers who summoned the Conference of 1873 introduced the subject with this quotation from Jeremiah xxxiii. 10, 11 :

“‘Thus saith the LORD, Again there shall be heard in this place, which ye say shall be desolate . . . the voice of joy, and the voice of gladness . . . the voice of them that shall say, Praise the LORD of Hosts ; for the LORD is good ; for His mercy endureth for ever : and of them that shall bring the sacrifice of praise into the house of the LORD.’

“For us, upon whom devolves the privilege of inviting you to gather at Mildmay in 1894, there is no other keynote more suitable to our present circumstances than these reassuring words.

“We little thought that last year’s Conference, preceded as it was by the entrance into rest of Mrs. Pennefather, should be followed by the removal from earthly service of our tried and honoured friend, Sir Arthur Blackwood, who for twenty years had so ably guided the proceedings of successive Conferences, and—what is not so generally known—had year after year prayerfully selected and arranged the subjects for our consideration ; therein displaying spiritual insight, knowledge of the Word of God, and of the present needs of His Church, with rare discrimination. His vacant place is difficult to fill, and we are cast more than ever upon Him whose Word ‘liveth and abideth for ever.’

“In the preface to the Report of 1873 Conference we find the following remarks concerning the purpose of the early Conferences at Barnet and Mildmay :

“‘The object of the addresses has never been theological teaching or clear doctrinal statement, but spiritual lifting and advancement in the Christian life. Worship and practical holiness—a step nearer to GOD, and nearer to one another—have been the desired attainments.’

“It is well that we should keep close to the aim of the venerated founder and his early co-workers ; and we believe



this aim may be secured in the prayerful contemplation of the great subject which has been chosen for the next Conference, from Eph. iii. 14-19: 'THE FAMILY OF GOD, AS ENDOWED ACCORDING TO THE RICHES OF HIS GLORY.'

"This rich endowment of the family of GOD affords fullest scope for the thoughts, and sweetest food for the hearts of all, who seek to bring forth things new and old from the treasure house of HIS WORD.

"At the principal meetings our brethren will present the truths of this glorious inheritance in their manifold blessedness, beauty, and fulness. At the other meetings the chief thought might be that of the Family—'the whole Family in heaven and earth.'

" 'Part of the host have crossed the flood,  
And part are crossing now.'

"Thus shall the communion of saints, the true fellowship of all believers, become more real to each one of us who enjoy the feast provided of His royal bounty, and hear the Master's voice saying, not alone to us, but to all, 'Eat, O friends, drink, yea, drink abundantly, O beloved.'

"Lord Polwarth has kindly consented to take the chair at the morning and evening meetings of the Conference, and the following, amongst others, are expected to speak at these meetings as well as in the afternoon gatherings; some of them, probably, more than once:

REV. HUBERT BROOKE

„ J. B. FIGGIS

„ H. E. FOX

„ DR. J. C. HERDMAN

„ EVAN H. HOPKINS

„ GEO. H. C. MACGREGOR

MR. J. G. MCVICKER

REV. J. G. MANTLE

„ F. B. MEYER

THE HON. R. MORETON

REV. W. H. WEBB-PEPLOE

LORD RADSTOCK

REV. MARCUS RAINSFORD

„ J. G. TRAIN

"It is not, however, proposed to announce the names of the speakers more in detail in connection with specific subdivisions of the subject; in this respect we revert to the earlier

practice at Barnet and at Mildmay, and secure larger freedom in the treatment of these great themes.

“Amid the distractions of the Church of Christ, and the increasing difficulty of attaining much real fellowship within the spheres of our various ecclesiastical organisations, is not this a time for true-hearted believers to use the opportunity afforded in the Conference to which we now call you, for manifesting their unity in our one LORD and Head, by meeting for edification in the Word, and for prayer in the Spirit; and thus to secure for ourselves, and for the children of God who are scattered abroad, some increase of power for service, and more preparation of heart for that day, which seems not far distant, when our LORD shall return to the joy of His saints?

“We are,

“Yours in the fellowship of the Gospel of Christ,

“JAMES E. MATHIESON,

HARRY C. NISBET,

A. R. PENNEFATHER,

J. HERBERT TRITTON,

EDWARD TROTTER,

*Trustees of the Conference Hall.*

J. F. MORTON,

*Superintendent of the Conference Hall.”*

# SUBJECT.

EPHESIANS iii. 14-19.

## “The Family of God”

AS ENDOWED

“ACCORDING TO THE RICHES OF HIS GLORY”

WITH

### I. *THE MIGHT OF THE SPIRIT.*

- |               |   |   |   |   |
|---------------|---|---|---|---|
| 1. THE SOURCE | . | . | . | The Spirit.   |
| 2. THE SPHERE | . | . | . | The inner man.                                      |
| 3. THE ACTION | . | . | . | Strengthened.                                       |
| 4. THE EFFECT | . | . | . | “That CHRIST may dwell in<br>your hearts by faith.” |

### II. *THE LOVE OF CHRIST.*

- |                     |   |   |   |                        |
|---------------------|---|---|---|------------------------|
| 1. THE AUTHOR       | . | . | . | Christ.                |
| 2. THE COMMENCEMENT | . | . | . | “Rooted and Grounded.” |
| 3. THE ADVANCEMENT  | . | . | . | “May comprehend.”      |
| 4. THE ATTAINMENT   | . | . | . | “May know.”            |

### III. *THE FULNESS OF GOD.*

- |                  |   |   |   |                     |
|------------------|---|---|---|---------------------|
| 1. THE FOUNTAIN  | . | . | . | God.                |
| 2. THE SUPPLY    | . | . | . | The Fulness of God. |
| 3. THE ENJOYMENT | . | . | . | “Filled.”           |
| 4. THE EXTENT    | . | . | . | “All the Fulness.”  |







## MILDMAY CONFERENCES,

1870-1894.

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### SUBJECTS CONSIDERED.

It has been suggested that many would be deeply interested in a list of the subjects which have been chosen for consideration during past years at Mildmay—that thus the consecutive teaching of annual feasts might be realized.

Of the early Conferences (1856 to 1869) at Barnet and in the Iron Room there is no permanent record. The following list begins with the first Conference held in the New Conference Hall at Mildmay.

1870.

“The Spirit of POWER, of LOVE, and of a SOUND MIND.”—2 Tim. i. 7.

1871.

PRAYER—PRAISE—TESTIMONY.

1872.

The gift RECEIVED—The gift MINISTERED—  
God GLORIFIED.—1 Peter iv. 10, 11.

1873.

God ABLE to raise up—To make up all loss—To make all grace abound,  
The Church, consequently, ABLE to do all things.

1874.

The CHURCH WITNESSING TO JESUS,  
As the CRUCIFIED One—The RISEN One—The COMING ONE.

1875.

The GLORY of the King—The POWER of the King.  
The PRESENCE of the King.

1876.

## THE KNOWLEDGE OF CHRIST.

"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings."—Phil. iii. 10.

1877.

The ACCEPTABLE SACRIFICE—The TRANSFORMATION—  
The ACCEPTABLE WILL OF GOD.—Rom. xii. 1, 2.

1878.

CHRIST, the LIGHT of the world—Christians, lights of the world:

CHRIST, the BRANCH—Christians, branches:

CHRIST, the KING and PRIEST—Christians, kings and priests.

1879.

The PURPOSE of God, in Christ—in the Church.

The POWER of God, in Christ—in the Church.

The PLEASURE of God, in Christ—in the Church.

1880.

God glorified in the HOLINESS of His Church.

God glorified in the UNITY of His Church.

God glorified in the SERVICE of His Church.

1881.

WAITING UPON GOD : its character and consequences.

WALKING WITH GOD : its privileges and power.

WORKING FOR GOD : its requirements and reward.

1882.

## THE FULNESS OF BLESSING :

In whom it is provided—How to appropriate it—How to communicate it.

1883.

## UNION WITH CHRIST :

The ground of security—The secret of power—The source of fruitfulness.

1884.

## THE KNOWLEDGE OF GOD :

Revealed in the Son ; imparted by the Holy Ghost.

Eternal life, the ground of faith, source of peace, secret of power, object of the believer's pursuit.

Not possessed by the world ; to be communicated by the Church ; by the Word of truth ; by the manifestation of the life of Jesus.

1885.

## THE SERVICE OF GOD :

Preludes and principles—Pattern and pathway—Privileges and prospects.

1886.

THE BELIEVER'S SEPARATION UNTO GOD :

By the will of God. By the death of Christ.

By the power of the Holy Ghost. By personal decision.

Failure in Separation : its character and guilt ; consequences to the world and the Church.

Remedy for Failure : Confession and return.

Consequences of true Separation : Power and reward.

1887.

THE LORD REIGNETH.

THE GRACE OF THE KING : Privileges and Responsibilities of the Children of the King.

THE POWER OF THE KING : Privileges and Responsibilities of the Servants of the King.

THE GLORY OF THE KING : Privileges and Responsibilities of the Heirs of Glory.

1888.

PROGRESS—THE LAW OF THE KINGDOM : i. In Life. ii. In Labour.

HINDRANCES TO PROGRESS : i. In Walk. ii. In Work.

HELPS TO PROGRESS : i. In Sanctification. ii. In Service.

1889.

WITH CHRIST.

In Death and Resurrection—In Service and Suffering—In Glory.

1890.

THE LORD JESUS CHRIST.

The Witness—The Leader—The Commander.

1891.

CHRIST THE WISDOM OF GOD.

Made unto us RIGHTEOUSNESS—SANCTIFICATION—REDEMPTION.

1892.

THE WAYS OF GOD.

In Judgment—In Providence—In Grace.

1893.

THE COMING OF OUR LORD JESUS CHRIST AND OUR GATHERING TOGETHER UNTO HIM.

I. The Establishment of His Kingdom—The Manifestation of His Glory—The Satisfaction of His desire.

II. The Reception of His Saints—The Glorification of His People—The Transformation of His People.

III. The Eternal Purpose which He purposed in Christ Jesus our Lord—The Restoration of Israel and Universal Blessing.

1894.

THE FAMILY OF GOD AS ENDOWED ACCORDING TO THE RICHES OF HIS  
GLORY.

With the Might of the Spirit—The Love of Christ—The Fulness of God.

CONFERENCES OF THE SECOND COMING OF THE LORD.

1878.

“OUR GOD SHALL COME.”

1879.

THE SURE WORD OF PROPHECY.

1886.

“THINGS THAT SHALL COME TO PASS.”

\* \* *Copies of the Official Reports for the years 1879, 1882, 1883, 1884, 1885, 1887, 1890, 1891, 1892, 1893, 1894, and of the Prophetic Conferences, “The Sure Word of Prophecy” and “Things that shall come to pass,” may still be had, price Half-a-Crown each, post free, from the Publishers, JOHN F. SHAW & Co., 48, Paternoster Row, E.C.*







# The Might of the Spirit:

## THE SOURCE AND THE SPHERE.

ADDRESSES BY

LORD POLWARTH. REV. PREBENDARY WEBB-PEPLOE.  
REV. J. G. MANTLE.

---

*Tuesday Morning, June 26th, 1894.*

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HE proceedings were opened with the singing of the first hymn—

“Jesus, stand amongst us.”

The Rev. W. H. BARLOW, Vicar of Islington, offered prayer.

The Chairman (Lord POLWARTH) here read a portion of Revelation vii. to ix.

### The CHAIRMAN.

Beloved Friends, I know to-day you will look in vain to this platform for that bright, noble countenance with which you were so familiar, for that stately form of him who went in and out amongst you for so many, many years. I know you will listen, if it might be, to hear again the tones of that voice that spoke to you so often in the opening of these great assemblies. In vain we look here, beloved friends, but I think I hear a voice which says, “Come up hither,” and we look up as the beloved apostle did from Patmos. It is our privilege to look from the platform where you were wont to see him, to lead you within the veil, where Jesus Christ is—within the veil

where Jesus Christ is with His redeemed and with His beloved. I daresay Mildmay has sometimes said to itself, "Why has he been taken, and why was she taken who was a mother in Israel, and why was Mr. Pennefather called away?" I have sometimes had the same thought myself, and I have always got the same answer—Christ's own words, "Father, I will that they whom Thou hast given Me be with Me where I am, that they may behold My glory," and it seems to bring to us a solemn, sacred lesson this morning, that however precious the work may be to us, and however precious the service God may give us to render to Him upon earth, there is something more precious to God than that—it is each redeemed soul. As a mother looks upon the offspring she has borne with great travail, Jesus Christ looks upon every soul He has purchased with His blood, with a love which infinitely surpasses all our comprehension; He looks with a yearning to each redeemed soul whom He has led through the pilgrimage journey with an infinite love, and is never satisfied till He can gather that soul into His own immediate, blessed, glorious presence to be with Him for ever, and the day of His crowning satisfaction will not have arrived until He shall come in His infinite glory, when He shall gather His Bride in all her beauty, in all her majesty that He hath put upon her into His own palace when He cometh in His glory.

Beloved friends, I think the subject of this day is one that is singularly appropriate to Mildmay in its present circumstances, and singularly appropriate to everyone of us, coming as we have from all parts of the country round about, feeling our great need. It is a good thing to feel it. I remember one who often spake from this platform (Adolph Saphir) saying, "What we want is *felt* need, our *felt* need that we may behold His strength, and surely to-day we are met with many a *felt* need. We have come up hither with a great variety of needs, but it is all summed up in—we feel need." The first time I ever heard Mr. Pennefather was at Barnet, and I have never forgotten the text he had that day, "I am poor and needy, but the Lord thinketh upon me." Here we are to-day in our poverty, in our bereavement, in all our need, but God is thinking upon us to-day to give us of His might, nay far better, to be to us our might. Yes, beloved friends, the subject is one that will fit in with our hearts' deep need to-day. I do not know if you have thought of this. That

while the word "mighty," humanly speaking, generally is associated in our minds with something awful, something terrific, something of a crash, it is not so when we think of God's might. There is infinite calm in the infinite might of the infinite God. God does not need to do anything that is startling. God marches on in calm peace, and when He will be the might of His people He will come to us in greatest, tenderest love. I remember another speaker from this platform many years ago, Theodore Monod, saying, "There are many people who can only think of spiritual things somewhat after the nature of a revolution, instead of an evolution thought of God's working out His own holy purpose with each individual soul with infinite calmness, tenderness, and grace." Oh, beloved friends, what is it that God says to us to-day when He would revive and cheer our hearts? The thought that has been given to me is this, "I will be as the dew unto thee." Did it ever strike you who live in the country, or you who dwell in the great cities that the greatest things that God does in the natural world are done silently. The Lord's dew, the Lord's sunshine day by day, produce effects infinitely greater than the great revolutions of earth. God does it silently. Beloved friends, what a sweet thought it is for us this morning as we gather to hear of the might of the Spirit. Oh! think of the might of God, not to crush, but to revive, not to cause to tremble, but to banish our trembling and to bring us in holy peace into His presence. He has promised to give might and strength to the weary, and to give might to him that hath no strength. Oh, beloved friends, as we gather here to-day we would like to realise the might of God's holy spirit as He will be in our midst. Our brethren, I doubt not, will be taught of God, and be able to lift some of the clouds from our minds that we may apprehend the richness of God's grace, but it is not my brother and it is not myself that can bring the blessing, it is God the Holy Ghost. God grant that in perfect stillness of heart and quietness of soul this morning we may know what it is to have the might of God's Spirit resting upon us somewhat like those within the veil, where we are told God wipes away every tear from the eye. Our thoughts go up heavenward to those that have shed their last tear upon earth, and God's own hand wipes away that last tear. Dear friends, was there ever a more tender expression than that? Blessed be God, the Comforter,

the Holy Ghost, will come to comfort bereaved Mildmay through the love of Jesus our Saviour and of God our Father:

The hymn was then sung—

“May I really tread the palace of my King.”

### **The Rev. Prebendary WEBB-PEPLOE.**

It will be profitable for us to read the passage proposed for our meditation this morning, that we may take in as far as possible at the very commencement of our Conference the general bearings of this wonderful prayer. Turn then to the 3rd chapter of St. Paul's Epistle to the Ephesians, beginning at the 14th verse. (This passage was read to the end of verse 19.) As the first speaker at this Conference, you can well understand that the special province which I feel is entrusted to me this day is to try and open out the subject a little in its general bearings; while those who follow me will doubtless deal with the special details of each particular division of the passage, and endeavour, as far as may be, to confine their attention to the particular points entrusted to their care. I ask you, therefore, to let me, as briefly as I can (and yet the task is almost superhuman), open out a little of the meaning of the different expressions placed before us in our syllabus. We are to speak of “the family of God,” and to engage our thoughts, not with any particular branch, but with the whole family of God—that “whole family which is named of God whether in heaven or earth.” As our chairman has already reminded us, many are in heaven, and we, the members that are here upon earth, are hoping for blessed reunion with them ere long. But before we can understand the expression to “bow the knees to the God and Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named,” it seems essential that we should at least in some degree comprehend the means by which men are introduced into the family of God. For we are proposing to deal with a subject which is specially for the children. It is “the children's portion” that is to engage our thoughts, and though it sounds a hard word, we must not forget that the dogs have no part in the privileges which God provides for His children. Thank God, the dogs may in a moment be made children if they will but “receive Christ Jesus the Lord”; and then they too may rejoice before God in the full provision of His



mercy which He has made in the person of His own dear Son. Thus while we speak of the family of God, and heartily and humbly invite all men to join us through the grace of God that is offered to all in Jesus Christ, we speak this morning only to the acknowledged and true children of God. And when we ask by what means we may claim the honours and privileges attached to that position, we cannot do less than pause over the expression "For this cause," with which the apostle ushers in his pleadings before God. All St. Paul's prayers are wonderful, but this is the most wonderful that I find in the Scriptures—at least of those which come from any human lips but our Lord's. And when we come to weigh the expression "For this cause," with which he commences his prayer, it seems that we must go back through almost the whole of the Epistle to discover the connection in which it is used.

There has been much argument with regard to this particular phrase, as to the point to which the apostle would direct us. You will remember that he commences the 3rd chapter with the words, "For this cause I, Paul, the prisoner." We cannot doubt for a moment that here he is speaking of the provision which God has made in the person of Christ Jesus, for all who are willing to take Him as their Saviour. In the 2nd chapter (not to go farther back or to attempt to deal with the grand descriptions of the first) he commences by saying that we are all "dead in trespasses and sins" by nature; that the whole world is included in this solemn description—even himself, the righteous Paul according to the law—and that we are therefore "the children of disobedience," and so "the children of wrath"; and then we come upon one of those magnificent "*buts*" which, in the office and teaching of the Holy Ghost, are almost invariably for good. The *buts* of men are almost always destructive, while the *buts* of God are almost always delightful. A man, speaking after the manner of men, says that we possess peculiar blessings and privileges at this moment; but that there is a dark uncertainty as to the future. The Holy Ghost appears before the children of men, and says that men are ruined and hopelessly lost; but that God shewed His love for them even when they were dead. The apostle then proceeds to shew how in Christ Jesus a perfect salvation has been provided, till at last in the 18th verse, and from that point onward to the end of the 2nd chapter, he shews what the transition is when

men accept Christ Jesus, and draw nigh through the blood of the cross, right up to the throne of God the Father in heaven. He says that we are now changed from "strangers and foreigners" into "fellow citizens with the saints and of the household of God," so that at once we find ourselves members of God's family. But even this suffices not for the high ambition of the apostle. To express the closeness of the relationship which is now established between us and God, he says that we are stones welded into the building of God; so that we are brought into the closest possible connection with our Maker.

But once again, he says, that "we are GROWING unto an holy temple in the Lord"; as though being built into the wall even were not sufficient. And by the words "growing unto an holy temple," he evidently figures to himself the idea of a plant; so that we are made partakers of the sap and life of the root, from which we spring as the living branches. One life is supposed to be permeating us all; and because of our position (which might have only been adoption, but which is now proved to be actual participation in the spiritual life of Christ) we are made partakers of the divine nature. At this point it is that he says, "For this cause I Paul," etc. He delights to think of the position of believers as completely conjoined to God, so as to be partakers of His nature. Hence they may claim from the Father, in the Son, by the Spirit, whatsoever they will; and in the opening of this 3rd chapter he turns to speak, from his own individual position and action, of the delight of a Christian when he finds himself entrusted with the glorious work of "preaching amongst the Gentiles the unsearchable riches of Christ." These unsearchable riches of Christ seem to fill his soul with marvel; and as he dwells upon the magnificence of the gift of God in the person of His Son, there expands before the eyes of the apostle and prophet a glorious vision of what might be and what should be enjoyed by the people of God; if only they could rise to comprehend their privileges and their powers; and so he pauses in the flow of his ecstasy to say, "For this cause I Paul, the prisoner of Jesus Christ, bow my knees for you all as the members of the family of God"; and before we attempt to fathom his prayer it is clearly right that we should endeavour to apprehend the "*cause*" or means by which we are now constituted "children of the Great High God," viz., by virtue

of the cross of Jesus Christ (ii. 16, etc.), and by the mighty power of the Holy Ghost (ii. 18); for thus we are "builded together for an habitation of God through the Spirit," and the Father, the Son, and the Holy Ghost are all exhibited as co-operating in this glorious scheme of salvation. All, therefore, who take to themselves the title of "believers" should claim to be "one in Christ Jesus," and to stand before God for ever, "accepted in the Beloved." But all this is doctrinal, and he now proceeds to say that, as "the family of God," we ought not only to claim to ourselves certain privileges, but to comprehend that these privileges are meant to bring powers, and that with powers there come most glorious possibilities; and it is with this thought that he now pours out his prayer, and points out to the Church how they may glorify God their Saviour in all things, "in their body, and in their spirit, which are God's." He pleads earnestly that God the Father will grant to His children certain wondrous, unbounded blessings; but at this point he pauses again, because as it seems, while the whole family is one, and while they are all equally acceptable to God in Christ Jesus, yet they may not all understand their high calling, and so in the very midst of his petitions he interjects the expression, "with all saints," an immediate deduction of the apostolic mind which ought also to be ours, that we are ALL become "saints," by virtue of our position in Christ Jesus. Nine times in this epistle does the apostle entitle the whole Church of God "saints," not limiting his expression to certain particular people who have already exhibited the work of God in their lives so completely as to claim for themselves the title of "saints" above all other Christians (as we too commonly use the term); but the apostle has always one thought upon this subject, that the very instant anyone believes in Christ Jesus, from that moment he is constituted in God's sight a "saint." It may appear remarkable to some of us that St. Paul should dare to speak of the Corinthian Church as composed of "saints," when we think of the reprobation he lays upon them for their low life and conduct; but, in regard to this matter, the apostle knows no difference between the most advanced and the most infantile condition in Christ Jesus. All are saints, and it is important we should remember it. My brethren and sisters, I claim before God that we are all called saints, that we may begin at once to live as saints, *i.e.*, set apart FOR God, and set apart FROM evil, the moment

we accept Christ Jesus for our Saviour—set apart to be wholly and only God's in every single spark of our being, and in every single function of our life. We are told that we *are* saints, and are therefore to glorify God. So the apostle prays that you and I, and all who read this epistle, "may be able to comprehend with all saints" what our privileges are. And what are we to comprehend? Here again his soul seems to pause, as it were, at the very threshold of his prayer, while he thinks. Doubtless they will fail to see how great are their possibilities, unless I remind them of the provision which is theirs; and so, having shewn how we are constituted members of God's family, and are now made nigh unto God in Christ Jesus as His own dear children, and reminding his converts that they are all God's saints, he turns to think of the boundless resources which await them, and says, "My pleadings with God on your behalf shall be according to the riches of His glory." A most wonderful expression. Herein are comprised the resources of all believers; of that blessed Church which makes up the whole family of God, whether in heaven or earth, and all may take possession of spiritual blessings and powers "according to the riches of His glory." What mean we by "glory"? I have never seen a satisfactory definition of this or of any other abstract spiritual expression in God's word.

It is very remarkable that when as a teacher you desire to impart some explanation of the abstract powers and qualities of God you are immediately confounded by the discovery that they are never defined in the pages of Scripture. Who can define faith? Who can define love? Who can define joy? Who can truly define for me glory? I dare to offer, but with hesitation, some such explanation of the word as this, that glory may be said to be "the possession and the manifestation of certain qualities, powers, and attributes which, when they are exhibited in the eyes of others, commend themselves to their admiration as being inherently excellent and comparatively wonderful." Some such words as these will, I think, if pondered, give to our minds a sufficiently clear definition of glory, whether divine or human; but the moment we accept such a definition we perceive that there are always two classes of glory—one communicable and the other wholly incommunicable. For instance, we read of "Solomon in all his glory," and we realize at once that the glory of riches, of



human greatness, of position, of name, or power can be communicated by one to another. Furthermore, there can be a communication of the glory and of the wisdom of which Solomon was such a striking example. A man having great wisdom, and being glorified for the same, might impart to others somewhat, if not all, of the wisdom that he himself possesses! But there is, even in human beings, an incommunicable glory. It is the glory of character, and the glory of deeds that have been wrought by one man, which can never be wrought by another, so as to take from the original his glory. Nor can we with proper humility believe that even God can communicate the glory of His deeds, the essential glory of His own wonderful works. They are His, and must be His alone for ever; but there is a glory of God which can be communicated that never could be communicated by human beings from one to another. God and man can communicate the glory of their greatness, the glory of their wealth, the glory of their wisdom; but God can also communicate what man never can—viz., the attributes of His being, these marvellous attributes which constitute the character of God, and which, by the power of the Holy Spirit, can be passed from God to us, though man can never pass these things from himself to his neighbour. Only let us remember that even God can never communicate the essential glory of His works. But what do we understand by His communicating His attributes? Paul is praying that God will grant us blessings “according to *the riches of His glory*”; and so we turn to consider the glory of God, and what do we understand by this expression? “He dwelleth in the light which no man can approach unto”; therefore we cannot see the glory of God. When Moses said to the Most High, “Shew me Thy glory,” God said, “Thou canst not see My face; for there shall no man see My face and live.” We must die to see the glory of God, and it is as we die spiritually now that we begin to see a little of the glory of God, and as far as we are willing to continue dying, we proceed to see more of the glory of God; but we must absolutely die if we would see the essential glory of God, and so the Lord said He would “cause all His goodness to pass before Moses.” And when we hear that God is to bless us “according to the riches of His glory,” our thoughts turn instantly (and I think it was necessary that the teacher or speaker should lead you up to

this point)—I say our thoughts turn instantly to the person of the Lord Jesus Christ, of whom we read, in John i. 14, "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." And St. Paul says, in 2 Cor. iv. 6, "God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God *in the face of Jesus Christ.*"

Turn then to the face of Jesus Christ for a moment, and as we contemplate that marvellous visage (more marred than any other man's, that face so full of sorrows, and acquainted with grief, if we merely look upon Him in His natural form), if we look below the surface, what see we there? I cannot enlarge upon this subject properly, but only take three or four expressions that come to us under the title of "the riches of God." St. Paul is saying, "Would to God you knew something of being blessed according to the riches of His glory." Look, then, at the apostle's idea of the riches of Christ—"Despisest thou the riches of *His goodness and forbearance and long-suffering*, not knowing that the goodness of God leadeth thee to repentance?" (Romans ii. 4.) There is the commencement of the revelation for man. The riches of God's glory in the person of Christ are seen primarily in the goodness, forbearance, and long-suffering of God, which lead me and you to repentance, that we may be saved eternally in Christ Jesus. But that is not enough. Look at Romans xi. 33, and there we read, "O, the depth of the riches both *of the wisdom and knowledge of God!* how unsearchable are His judgments, and His ways past finding out!" And where does Paul say that these are to be found but in Christ? "In whom are hid all the treasures of wisdom and knowledge." (Col. ii. 3.) The apostle heaps up the magnificence of the riches of God (Rom. i.—xi.), and then says that they are all gathered together in the person of Christ Jesus.

Again, if you would see more of these wondrous riches of God's glory, pass on to Ephesians i. 7 and ii. 7, where you have the striking expressions, "The riches of His grace," and "The exceeding riches of His grace." And at last we come to Ephesians iii. 8, where we read of "The unsearchable riches of Christ." And what are they? Goodness, forbearance, longsuffering, wisdom, knowledge, grace. Surely they meet my every need as a sinner? Yes! according to God's own magnificence of character they fully supply my every need,

and I can only bow down and say with the apostle Paul, "Oh the depth of the unsearchable riches of Christ." But this is the revelation of the glory of God, that He should have sent Christ Jesus to represent the Father to us; and I bow my knees (says the apostle) before His God and Father, "of whom the whole family in heaven and earth is named," that all saints may know something of the wonderful provision which He has made for them "according to the riches of His glory" in Christ Jesus. But even this is not enough for the apostle's aspiration! Alas! I cannot do justice in any way to his ambition. Look once more at the expression "The riches of His glory," and see what that provides for you and me. In Romans ix. 23 we meet with a wonderful expression, that "God would make known the riches of His glory on the vessels of mercy which He had afore prepared unto glory." He would gather out from among the defiled and corrupted sons of Adam all who will make the riches of the glory of His *mercy* to be made known; but that does not suffice. In Ephesians i. 18 St. Paul longs for us and for his Ephesian converts "to know what is the riches of the glory of God's inheritance in the saints." And what means this? but that when God desires to magnify His own magnificence in the eyes of creation He actually has to point to the church, to the chosen vessels of His mercy and grace, and to say, "Behold the riches of the glory of God, in these whom He has chosen for His inheritance." But even that is not enough. In Philippians iv. 19 we read, "My God shall supply all your need according to His riches in glory in Christ Jesus." We are drawing a little nearer now to what our poor souls can apprehend. (The Greek there is "in.") You and I are to find our riches (and they are to be the riches of God's glory, and God is to supply all our need according to those riches) in Christ Jesus the Lord. But he carries us one step further when he says, in Colossians i. 27, that he longs for the church to "know the riches of the glory of this mystery among the Gentiles." And what is this mystery? The mystery of God's magnificent love towards the Gentiles, "which is Christ in you the hope of glory." All these are the riches of the glory of God. And see what a wondrous list is presented to the vessels of His mercy, appointed for blessing. They are to be the treasure-house in which God's magnificence is seen, and there is guaranteed to them the full supply of every possible need as

they abide in Christ Jesus the Lord. The revelation of the glory of God consists in the fact that Christ the Lord now dwells in us and we in Him. This is something, I think—but very little after all—of the meaning of the words which the apostle uses as the measure of his hopes on behalf of his converts when he says, “May God the Father bless you according to the riches of His glory.”

And now we turn for a few moments only to take up the subject-matter of the prayer which he offers to God on behalf of the church. What does he demand of God the Father on behalf of His poor but beloved children upon earth? First, “that we may be strengthened with might by His Spirit in the inner man”; then “that we may know the love of Christ, which passeth knowledge”; and then “that we may be filled into all the fulness of God.” And, alas! for the sad weakness of exposition which one finds in some who say, that the prayer is all one, that there is not a shadow of difference between “being strengthened with might by God’s Spirit in the inner man,” and “knowing the love of Christ,” and “being filled into all the fulness of God.” Surely we ought to be delivered from such shallow exegesis as this. Is there no distinction, think you, in the words of Christ Jesus when, in St. John xiv., He informs His disciples—first in the 17th verse—that the Holy Ghost “dwelleth with them and shall be in them”? then, in the 21st verse, that He Himself “will love them and will manifest Himself to them”? and then again, in the 23rd verse, “that He and the Father will come and make their abode with them”? Surely we are there taught the blessed truth that the revelation of God is a progressive blessing; and so here it must be the same, and we are face to face with a magnificent revelation of progressive spiritual enjoyment and privilege. I do not for one moment mean to say that actually or objectively there is any difference between the indwelling of the Holy Ghost and of the person of Christ, or of the indwelling of the Father Himself; but that in the subjective enjoyment, or experience, they mean totally different things. Always and in everything during this dispensation our blessings come to us by God the Holy Ghost. But this prayer is one for experience of what we call the subjective enjoyment of God’s objective gifts; that is, the apostle is praying that there may be progression in our comprehension; that we may advance in spiritual things, and



may rise from "being strengthened with might by the Spirit" to the enjoyment of "the love of Christ, which passeth knowledge," and on to that wondrous "fulness" which is to fill us into as well as out of "all the fulness of God." This morning our thoughts are supposed to be limited to the first branch or the first part of this great prayer that he makes, "That we may be strengthened with might by God's Spirit in the inner man." And in dealing with this (as you will notice by the syllabus) we are asked, first, to realise the *source* of this wondrous blessing, that it is the very Spirit of God Himself—the Holy Ghost, the third person of the Trinity; and I am thankful that at the outset of this Conference we should be called to meditate for a few moments upon the person of God the Holy Ghost, as the Author and Giver of all blessings in this dispensation. For, strange to say, notwithstanding the light that has been enjoyed in the world for eighteen and a half centuries, it would seem as if the one most needful truth to be enforced, even upon Christians, is that there is such a person as the Holy Ghost, and that God the Holy Ghost works all things in the church. I would not dare to offer such a remark were it not a matter of painful experience during our confirmation classes, and in dealing with young people generally, that we find it most difficult to convey any proper impression of the special help and power that they may expect from God the Holy Ghost. Not one in ten, shall I dare to say? ever seems to comprehend the meaning of the statement that what we want is the working of God the Holy Ghost in our lives. They look for blessing earnestly, perhaps, at such times as confirmation or a mission; they look for it very eagerly I believe, but they look for it unintelligently, because they have not received yet the deep teaching of God's word concerning His gift of the Holy Ghost—that He is the great worker of every blessing that we receive.

He was indeed a worker in regard to the material creation, for Genesis i. 2 speaks of Him as "moving upon the face of the waters," and Job xxvi. 13 speaks of God "garnishing the heavens by His Spirit," while Psalm civ. 30 says, "Thou sendest forth Thy Spirit, they are created." Thus in the material creation we discover the working of the Holy Ghost. But we are speaking now of the spiritual domain, and throughout the whole of this present dispensation God the Holy Ghost has been deigning (may I say it very



reverently, but very clearly?) to do what He seldom seems to receive any real honour for doing, even from those for whom He has done so much. Have we fully realized that as God the Son once deigned at a particular moment to come down from heaven that He might be incarnate, and taking upon Him the form of man, might suffer as a servant on the cross, so God the Holy Ghost, the mighty Spirit of God, deigned, at a certain particular moment in His own eternal history, to let Himself be sent forth exactly as the Son was sent to earth. That God the Holy Ghost, I say, was content to be sent forth by the Father and the Son to dwell upon this earth for our sakes, and that for 1860 years that Holy Ghost has borne with all that we understand by the words being "grieved," being "resisted," being "repelled," being "wounded," being "hurt," and that He has borne it patiently, as God alone could bear it, through all these long and weary ages that He might bring blessings unspeakable to individual sinners. Wondrous patience! Wondrous love! Wondrous work on the part of the God-head that He should deign to bear and to do all this for our sakes. Exactly as the Son speaks of Himself as being under the command of, and being "sent by the Father" (St. John xiv. 31; xx. 21), so the Holy Ghost (and do we ever do Him justice?) has for my sake and yours deigned to be sent forth and commanded. Our blessed Lord says, in St. John xiv. 26 and xv. 26, "the Father will send Him," and "I will send Him," and so the Holy Ghost is sent by both. And He is willing to act as their messenger for our sakes. Moreover, since He was sent down He has deigned to abide among us in tender love, patiently waiting for the time when each rebel soul shall submit to His might; and the moment that any soul lets in the Holy Spirit, see what He does. *All* of good that is ever wrought within us is wrought by God the Holy Ghost. But how does He work? We have seen the source of blessing, now consider the sphere; *i.e.*, the sphere in which the Holy Spirit works. It is described in our text as "the inner man." This also is a remarkable expression, and should receive the most careful attention, because there are so many different needs in believers like ourselves, and it would be a pitiful reproach against the cause of our Lord if those needs could not be satisfied. But "my God *shall* supply all your needs," says the apostle, and How? He will supply them by the

working of God the Holy Ghost in the inner man, if it be truly yielded to Him. The only thing required is that we shall be "willing," or "freewill offerings." (See Psalm cx. 3.) "Thy people shall be [made] willing in the day of thy power." This power is the power of God the Holy Ghost, who is seeking to enter into the inner man, and there to strengthen us with His wonderful might. What then do we understand by the inner man? The expression occurs three times only in the New Testament—in Romans vii. 22, where St. Paul says, "I delight in the law of God after the inward man"; in 2 Corinthians iv. 16, "Though our outward man perish, yet the inward man is renewed day by day"; and in the words of my text. But they none of them exactly explain the expression. Perhaps the best way to reach its meaning would be to remember that St. Paul uses many expressions like this to describe the different parts of our being. We have already mentioned one referring to the "outward man" (2 Cor. iv. 16), which gives us the idea of the physical frame. There is another, "the old man," which also occurs three times in his epistles, viz., Romans vi. 6, Ephesians iv. 22, and Colossians iii. 9.

This clearly I think refers to the depraved nature which we inherit from our parents; which does deeds of sin, and results in corruption, exactly so far as it is responded to and obeyed. But he also speaks of "the new man," an expression which occurs only in two passages; viz., Ephesians iv. 24 and Colossians iii. 10, and which evidently means that new divine nature which St. Peter speaks of. (2 Peter i. 4.) This new man is implanted in us by God the Holy Ghost and cannot sin. The old nature is wholly inclined to sin; the new nature cannot sin because it is divine. But besides and between these two is the inner man, or what St. Peter calls "the hidden man." (1 Peter iii. 4.) This hidden man would seem to include the ego or personality. Mr. Moule describes it as "the regenerate spirit of man." But I think we may embrace in it more than that. Meyer, the German commentator, has a lengthened exposition of this expression. He seems to make it include what we call the affections, the mind, the heart, and the strength; so that it exactly corresponds to what our Lord says in the twelfth chapter of St. Mark, when he speaks of "loving the Lord our God with all our heart, with all our soul, with all our mind, and with all

our strength." But after all, what mean we by this? When God the Holy Ghost first comes to a man to try and take possession of him for God and make him God's child, He enters, if permitted, into the spirit department of the man; that part which ought to be all for God, but which may be either void of God (as we read in St. Jude 19, "having not the Spirit") or may be filled with evil spirits. The Holy Ghost casts out from the spirit department the evil spirit or spirits and enters into it, as into a citadel from whence he proceeds to work outwards, and claim each separate department of the man's being for God. He begins by claiming possession of the heart, or affections, saying, as God's representative, "My son, give Me thine heart." And as He takes possession of the heart He proceeds to reason with the mind, and as He reasons with the mind in order to convince, He argues until He touches the conscience, and leads us to an abiding sense of duty, of privilege, and of opportunity for service. Thus He compels the whole man at last to assent to the will of God; and then the soul, the personality, the ego, says, "I will," and the Holy Ghost's claim to the whole inner man is so responded to, that all the affections, the powers, the strength, and the activities of the man are willingly and entirely devoted to God. And now what happens? Why, thank God, even the body, which is corrupt in itself, and remains corrupt to the end, which knows no deliverance whatever in this world from its inherent corruption, is led captive also to the will of God the Holy Ghost. Some have said that the true people of God need never suffer any sickness or failure of power in the body because the gospel offers us a full salvation. What a cruel calumny to cast upon thousands of God's children who have been suffering in patience and in faith, to say that they must be guilty of some particular sin, and that they ought never to know what it is to be sick! The body evidently keeps its corruption during this life. It is mortal. It "is dead because of sin" (Romans viii. 10), and must suffer to the end; but it must be, and always is, a slave—a bond slave to the bad or a willing slave to the good. And if God the Holy Spirit takes possession of your spirit, your heart, your mind, your soul, and your strength, then the body yields itself obediently to that holy will that is working in you, and you have the joy of living out in your body the holy will of your God (1 Cor. iii. 16, &c. and vi. 19, 20), and so the

apostle says, "I keep under my body and bring it into subjection." That is all that can be done for the body in this life. But what a privilege to think that these hands, these feet, these eyes, this brain, and even the natural desires and passions of the flesh, can all be subdued by the might of God's Spirit, and that when we receive, as we may, according to the measure of our yielding to the Holy Ghost, strength and might in the inner man, the outer man will soon follow, and even the old man will be vanquished, and so we may be sanctified in spirit, soul, and body; even the body becoming the temple of the Holy Ghost, who will enable us to glorify God in our bodies and in our spirits which are His. The Spirit of God is willing—oh, how willing, to strengthen us thus mightily in our inner man. Shall we consecrate ourselves to the Lord as "saints," and as saints keep back nothing whatever from Him? We must rather go forward, and if from the heart we can say "My Lord and my God," then, like Thomas the convicted, like Thomas the converted, like Thomas the consecrated, like Thomas the comforted, we shall most surely receive the full blessing of the Lord. Let us bow down before God our Saviour and say, as perhaps we never said it before, "My Lord and my God, take all I am for evermore. Amen."

After a period of silent prayer the Rev. JOHN WILKINSON offered audible supplication. Then the 13th hymn was sung—

"Once more with chastened joy."

The CHAIRMAN: It is proposed to send a telegram to the Duchess of York from the Conference, congratulating her upon the birth of the infant prince. Thank God we have reason to believe the mother of the new-born prince has her heart in God's keeping, and her heart with God's people, and that we may to-day, as we have done in previous times, lift up our hearts to God in prayer for the mother and the new-born prince, that he may not only, in God's good time, inherit an earthly crown—and long distant may the day be—but be heir to a crown of glory. We shall take this up as a subject of prayer before the Conference, believing it will be approved of in the hearts of God's children, and the message will go after the prayers of God's people here.

Colonel MORTON here read out the requests for prayer, after which Dr. BADAER led the meeting in supplication.



The CHAIRMAN: Dear friends, will you permit me to remind you that we have not only come here to meet together to hear precious truths concerning the kingdom of our Lord and His Christ, but we are met here in the centre of many and manifold Christian operations, for the good of souls, for the healing of the sick, and for the training of those who have given themselves to the service of God. I am sure Christian friends will not forget during these days here to minister of their earthly substance to the service of the King in connection with the Mildmay Institutions. As we go about and behold the work of God that He has laid upon His servants here, may we be able to have it more than ever laid upon our hearts to assist it materially. Beloved Sir Arthur Blackwood used to say, that if this subject were not mentioned not one in fifty gave, but if it were mentioned one in five would give. So I hope that no one who comes to these gatherings will forget to contribute, according as God enables him, to the work being carried on here at Mildmay; and as we realise how God has taken away those in the past who have been the chief leaders of the work, we must feel the burden that rests upon those who ordinarily reside here, and who are carrying on this work. We would extend to them our heartfelt sympathy in every way, and let us not forget to do it in a practical way as well. I desire to commend to you all the Institutions of Mildmay for your cordial sympathy and support; and now we shall again compose our minds, and may God speak to us through His servant who will now address us.

### **The Rev. J. GREGORY MANTLE.**

We must have felt, beloved friends, this morning, as we have been listening to the exposition of this marvellous passage, how wonderful are the possibilities of our life, if they are only continually open to the reception of the wealth with which the apostle prayed God to endow the Christians at Ephesus, and those of us who gather here to-day. And while we know something, I have no doubt we are all conscious, as our brother has just expressed it in his prayer, how very little we know after all of the infinite resources of our God. We cannot but feel how important it is that the sphere of the operation of the Holy Spirit should present nothing to Him that would interfere with the slightest manifestation of His power in us.



You will remember that in the letter to the Church of Ephesus our Lord is represented as standing at the door of this inner man, standing at the door of the heart, seeking the individual in the church, and seeking, shall I say, to disturb the self-deception, the self-complacency, the coldness, the hypocrisy, the blindness, which has taken possession of those who bear His name? How much depends this morning on the entrance of God's search-light into these hearts of ours. How possible is it for *us* to be self-complacent and self-deceived and to be saying, "I am rich and increased with goods and have need of nothing," while we know not that we are "poor and miserable and blind and naked." And so you will notice in the first chapter of this epistle the apostle prays that the God of our Lord Jesus Christ, the Father of glory, may give unto them a spirit of revelation in the knowledge of Him. That knowledge, as Mr. Moule reminds us, is the full and perfect knowledge of Christ Jesus.

I have been thinking, as I have been sitting here this morning, how easy it would be for us to let go our hold of the things that are perhaps very dear to us at this moment, and which at the same time are a grief to the Holy Spirit and a hindrance to the putting forth of His might in our inner man, if this prayer were answered in our experience, and the eyes of our heart of our inner man were enlightened that we might know "what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His power to usward who believe." By such a revelation we shall discover not simply what His calling is, but also what is the exceeding greatness of the power, whereby our living may be brought into harmony with our calling in Jesus Christ.

You will remember how it was this vision of Jesus Christ that led the apostle who wrote these words to count all other things as nothing. Shall we recall his words for a moment in his Philippian epistle (iii. 7)? "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I might win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith: that

I may know Him." What I want you to notice is, that over and over again in that passage it is the knowledge of Him. It was such an unveiling of Jesus Christ as led Paul to say, "I do count the things that were once gain to me to be but dung, that I might win Christ, and be found in Him." Oh, shall we covet this morning in the closing moments of our first meeting, and in the other gatherings that will follow, shall we covet above all coveting such a vision of the Lord Jesus as we have never had before!

I remember an illustration which may fasten this upon your memory. Some years ago a gentleman had given to him an eaglet, and he put it in a large wooden cage, and kept it there until it grew and developed into a majestic male bird. A few years afterwards it became necessary for him to leave the country, and he wondered what he should do with the bird. Some of his friends had admired it, and he debated in his mind whether he should give it to one of them, or should he give the bird its freedom. Sometimes the bird had seemed to regard him reproachfully, as much as to say, "You know I was not made to live in this wooden cage. I was made for yonder blue sky, to soar in yonder clear heavens." So he resolved before he left the country he would give the bird its freedom. One day he went into the yard and opened the cage door, and by-and-by the bird walked out into the yard, not dreaming that it was free, but simply imagining that it had a larger cage. The bird walked round the yard, but, very much to the gentleman's surprise, made no attempt at flight. After waiting a little while, and wondering what was going to happen, he lifted the bird on to the low wall which ran round the yard. For a moment or two there was no attempt at flight, until the sun, which had been obscured by a cloud, shed its glorious light into the yard, and the effect of the sunlight on the bird was magical. In a moment, as the sun burst from behind the cloud and flooded the yard with light, the bird stretched his pinions and was gone, and in a very short time was only a little speck in the blue heavens. Ah! friends, it is such a revelation of our Lord Himself, such a vision of His beauty, who is the Sun of Righteousness, as will lift us up from that which binds us to the earth, lift us into those heavenlies of which the apostle speaks in this epistle, that we need above all else in these days.

Shall we not also remind ourselves that there may be about

our lives those things which need to be cancelled, things which need to be cleansed away by our constant faith in the atoning work of our Lord Jesus Christ? May there not be something about our inner man that needs to be broken down before the presence and power of the Holy Spirit can be manifested in this sphere. Do you remember how the prophet puts this in the prophecy of Isaiah? His words may be suggestive to us in this connection. In Isaiah lvii. 15 we read, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Have you noticed the meaning of those words, "I dwell with him that is of a contrite and humble spirit"? Contrite. What does contrite mean? It means broken to pieces; so completely broken in pieces that it can never be put together again in the same way. Yes, broken to pieces; and do we not need at the beginning of this Conference to ask God if He sees this to be necessary for us, to break us to pieces, to give us this contrite heart, to break us down before Him, and to give us such a vision of Himself as shall wither all our self-complacency, and discover to ourselves that which He sees and which may cost us pain to see? "Contrite and humble." Humble. A word that comes from the word which means earth—the ground floor. Humble yourselves under the mighty hand of God. Get down on the ground. It is the contrite, the humble spirit that presents a sphere for the manifestation of the power of God's Spirit.

Turn again to the 66th chapter of the same book of prophecy, and we read in the early part of that chapter, "The heaven is My throne and the earth is My footstool: what manner of house will ye build unto Me? and what place shall be My rest? for all these things hath Mine hand made, and all these things came to be, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at My word." Here there is poverty of spirit, lowliness, dependence, creatureliness, then contrition, and then a trembling at God's word, that is the yielding of a reverential attention to God's voice; getting into a place of nearness; getting into an attitude of attention; a desire to enter into the mind of the one who speaks to us—a trembling at His word. Oh! if there is throughout these meetings this

spirit on our part, this looking up into His face and saying, "Speak, Lord, for Thy servant heareth," we may be quite sure that our inner man will be strengthened, made vigorous by the might of the Holy Spirit.

Shall we turn to one other text in this connection? We have it in the last portion of the epistle to the Hebrews, xii. 27, "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be shaken, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." The secret of abiding blessing and of fruitfulness is the yielding of ourselves to God, so that all that is shakable, all that is destructible, transient, and perishable about our inner man may be destroyed. We are receiving a kingdom that cannot be shaken; we are serving an unshakable King; He seeks an unshakable service, and in order to this He makes it possible for us to possess an unshakable character. Let us plead with God for the removal of all the shakable things about our nature, for our God is a consuming fire; and, as we have been reminded in the chairman's words this morning, there is nothing to be afraid of in God. Even the fire of God is a fire of love. It is only the active side of God's purity. He loves us so much that He wants to burn us clean. He loves us so much that He wants to remove from His beloved ones everything that is a grief to His Holy Spirit. "Our God is a consuming fire." If our inner man is thus dealt with by God, purified by His precious blood, and then strengthened with might by His Spirit, how much more fruitful will be the service which you and I in these privileged days will be able to render to God. Oh that each one of us may be given such a vision of our need and of God's infinite wealth as shall send us away from this morning's meeting longing, as we have never longed before, to be endowed according to the wealth of His glory. Amen.

The BISHOP OF JAMAICA closed the meeting with prayer and the benediction.







# The Might of the Spirit:

## THE ACTION AND THE EFFECT.

ADDRESSES BY

LORD POLWARTH.

DR. ANDERSON.

REV. J. C. HERDMAN, D.D.

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*Tuesday Evening, June 26th, 1894.*

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HE meeting was opened by the singing of the 12th hymn—

“Oh, Lord, with one accord,”

after which the same passage of scripture as occupied the attention of the Conference in the morning was again read.

### The CHAIRMAN.

The two disciples on the Emmaus Road asked the Lord to tarry with them. They did not know all they were asking for. On the breaking of bread He taught them something they had never realised or expected, and He led them into a deeper and higher truth than they had ever comprehended up to that moment. Is it not our prayer to-night, “Lord Jesus, abide with us”? It is eventide. Abide with us. Where? In this place. We know Thou hast often made this union a closer one still, so come and dwell in our hearts. We are met together to-night for the further consideration of this most glorious subject that has been already set forth to us this



morning—the subject of the might of the Spirit in leading us on to that other blessed truth—Christ dwelling in the heart.

We want, dear friends, gathered as we are from all parts of the country, to get new strength, not simply from fellowship with one another, not simply from hearing stirring words, happy and blessed though they be, but we want to get a fresh realization of Christ dwelling in us, that we may go forth to our various spheres of work, duty, and toil with Christ in us more than we have ever yet known. We want a fuller, richer experience in all its blessedness of the Holy Spirit's indwelling, of Christ dwelling in our hearts by faith, that we may be more Christlike, more like the Lord Jesus.

Oh, dear friends, is there not a gift that we desire to covet earnestly—the gift of spiritual power—a spiritual power that shall go with us wherever we shall go, not only in our Conference, but in all the circumstances of life, and a spirit of power that shall so rest on us, that we shall be able to see the blessed and manifold opportunities that God gives us for His service; that we may be strengthened with might, Christ dwelling in us, to speak for Him, to act in Him, to live for Him, so that we may be permeated with His life; that these lips may be Christ's speaking through our lips, that the hands stretched out to help a brother may be, as it were, Christ's hands to minister to the wearied, the burdened, and the heavy laden; that Christ may dwell in us, so that all we come in contact with may realise in us the Christ dwelling in us!

Beloved Christian friends, I will not touch further on the subject. There are others to speak to us to-night, only let us sit at the feet of Jesus, and open our hearts wide, that our blessed Lord in all the fulness and the power of the Holy Ghost may possess us each one, that we may be a temple, a building consecrated to God for His habitation.

### ROBERT ANDERSON, ESQ., LL.D.

According to the division of the subject in the syllabus, the branch of it specially assigned to me is a very narrow one, but I must appeal to you, as I have already appealed to those who have invited me to speak, for permission to follow rather in the lines opened up by Mr. Webb-Peploe in the first address of this Conference; for to take a text and preach a sermon on it is not in my line, and unless I may take my Bible and speak

upon this open Word, I fear I shall make but little way. The circular reminds us of the aim and purpose with which the venerated founder of these Conferences first called them together at Barnet and at Mildmay. Those were bright days of revival in the Church, days to which so many of us here to-night assign the birth-date of our spiritual life. God sent forth His light and His truth, and showers of blessing fell richly, filling our hearts with the food and gladness of heaven. They were days in which Christians read the Bible, as I fear the generation that has since sprung up knows but little of. But even in the midst of blessing there was danger. A tendency naturally developed itself for the mind to become interested in and occupied with truth, while heart and life lagged behind, and the early Conferences were seasons for bringing the heart into sympathy with the head, bringing practical life into harmony with the doctrine. But if the danger then was lest truth should be exalted to the neglect of consistency and progress in Christian life, the danger now is wholly different; truth is neglected, disparaged, and denied; "truth is fallen in the street"; the very foundations of all faith are being undermined by men who claim to be Christian ministers, and who are unquestionably leaders of religious thought, in the denial of the divine authority of Holy Scripture, and as a natural corollary of this the denial of the fall and ruin of man, and of the atoning death of our Lord Jesus Christ; or, worse still, if possible, there are those who by a false philosophy about evolution and "the ascent of man" are corrupting so many. And sure I am that if Mr. Pennefather were back upon this platform to-night he would lead the van with those who seek to "contend earnestly for the faith once for all delivered to the saints."

In turning to these words therefore my first appeal to you would be to note the context, and to remember who and what they are to whom they are addressed. How many are there even in this hall to-night who have been corrupted by this scepticism and rationalism! How many are there whose faith, perchance, is in deadly peril through these prevailing theories about "the ascent of man," so popular to-day—theories of which the apostles are, some of them, men who a few years ago would have been welcomed on this very platform. It seems to me that Christians are asleep to the significance of this teaching about evolution. I

do not want to talk about it now, and I should not like to be misunderstood in my reference to it. Within the limits which true science itself would indicate evolution is a reasonable theory, and not incompatible with Scripture, and the only reasonable objection to it is, that all the patient and yet enthusiastic researches of the scientist have failed to discover one single shred of direct evidence in support of it; but when it is put forward to account for MAN, remember it touches the person of our blessed Lord Jesus Christ, and the Christian must refuse to parley with it. Man was made in God's image, and when "the Word was made flesh and tabernacled amongst us," he was fashioned as a man, and it is written of him as a man, that he is "the image of the invisible God." Surely we might have thought that Christians who "have an unction from the Holy One" would be kept even by their spiritual instincts from the revolting profanity of these theories — theories that would teach us that our divine Lord, the brightness of the glory and the express image of the person of God, was evolved from an anthropoid ape, that mythical ancestor from which man is supposed to have sprung. May God teach us to sanctify Christ in our hearts as Lord. May God help us that we may be kept from the corruption of this philosophy falsely so-called.

Again I ask then, Who and what are they to whom these words are addressed? We have a dual origin and a dual history, in Adam and in Christ. The evolutionist talks of the evolving of man by slow processes during the infinite eons of the duration of this world. You and I go back to a time *before the foundation of the world*, as these opening words remind us; we are "chosen in Him before the foundation of the world," for this is true of every one who, according to the first verse of the epistle, is a saint. According to the third verse we are "blessed with all spiritual blessings in heavenly places in Christ." According to the fifth verse we have "the adoption of sons by Jesus Christ to Himself, according to the good pleasure of His will." According to the sixth verse we are "accepted in the beloved." And now the seventh verse recalls us to remember our Adam origin, for we have all these blessings through redemption. "In whom we have redemption through His blood." And redemption implies a fall and ruin. Redemption from what? The second chapter will give the answer. God had a

favoured people, bound to Him by covenant, enriched by a wonderful heritage of promises; but we Gentiles were "dead in trespasses and sins," wherein we walked "according to the course of this world"—lost in this death of sin, remember, and sunk in hopeless ruin, with no covenant, no promise, no Christ, no hope, no God. But, as the very next verse tells us, "now in Christ Jesus we are made nigh by the blood of Christ." Men may try to read out the blood from the Bible, but it won't do. "We are made nigh by the blood of Christ." And according to the next verse Christ is our peace. But more than this. In the eighteenth verse we learn that "through Him we have our access by one spirit to the Father"; but even this is not enough, there is more even than this. In the last verse we read, "In whom we are being builded together for an habitation of God through the Spirit." And this, remember, is the basis of the prayer that follows: "For this cause."

Here we have a beautiful insight into the human side of inspiration. The apostle is hurrying on to give expression to the divine longings for the saints, but the guiding Spirit restrains him, for He desires still further to unfold the wonders of this mystery of grace that is here spoken of, this mystery which in other ages was not made known, but now is revealed, and to make all men see the fellowship of this mystery, so that "now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." And so having fully opened up the truth the guiding Spirit now suffers him to resume the broken sentence of the first verse—"For this cause I bend my knees unto the Father."

I venture to think there are two errors which meet us as we attempt to enter upon these wonderful words. First, there are many who put all this from them as being too high, too wonderful, too utterly outside the range of their Christian life and its possibilities. They say it is for the saints, as the first verse of the epistle teaches us, and they are not saints, but only common sinners. Yes; but let us remember who these saints were of whom these words were spoken. They were men and women who had been sunk in heathen vice and darkness. They had been liars, as we read in chapter iv. 20; they had been thieves (v. 28); foul-mouthed, angry, bitter brawlers (v. 21); they had been



steeped in filthy immorality of life (v. 3-5). And shall it be said that eighteen centuries of Christian life and privilege have so exhausted the power of that mighty name, and the efficacy of that precious blood, and the energy of the Holy Spirit of God, that what was possible for Ephesian Pagans is impossible for British Christians to-day? As chapter iii. 9 tells us, He desired "to make ALL men see" what is this fellowship, and the prayer of the eighteenth verse was that they might "be able to comprehend with ALL saints." It is not for apostles, it is not for religious leaders, it is not for a special election within the election of the church, it is for ALL; and this plea is but a false humility that really savours of indifference.

The second error of which I wish to speak is wholly different. Some will tell you that all this is a matter of course, if, indeed, we be Christians at all, and that we only need to be informed of it in order to enter into it and make it our own. This seems to me to be less worthy even than that of which I have been speaking. Suppose some one raised from a position of pauperism and squalor and all the meanness of heart and life that unsanctified poverty begets, and suddenly placed in the midst of wealth and surrounded by circumstances of refinement—would it be a matter of course for such a one to rise to the new position in which he finds himself? Why, I venture to say that not one man in ten thousand would ever rise to it. And we, rescued, some of us like these Ephesian Christians from the degradation of a vicious life, all of us from the spiritual pauperism and squalor of the unconverted Christianity of other days, is it a matter of course that we shall rise to all that to which God has called us and which God seeks to bring us into? It seems to me a juster thought to say it is impossible. Apart from God, surely it is impossible. But here the Holy Spirit is giving expression to the divine longings on our behalf that we may be able to enter into these things: "I bend my knees to the Father, of whom every family in heaven and earth is named." Why do those words come in here? I have pondered over them long, but the only thought I can offer is this, that at the very outset He wants to raise us above the littlenesses of our natural thoughts. There is the same kind of connection in the Greek original between the word "Father" and the word "Family" that there is in the English between the word "Creator" and the word



“Creature.” “I bow my knees to the Father” (and if you look in the Revised Version it stops there because the emphasis is upon that word), “of whom every family in heaven and earth is named.” There is no mention of the under world remember, and here we get a side glance at the terrible fact that the lost are outside the sphere of the family, and have no part in the Fatherhood of God. You and I have a part in this glorious scheme of redemption. But it is only the *fallen* that know redemption. But the universe beyond, with all its unfallen intelligences, shares the *reconciliation* through the cross of our Lord Jesus Christ. They too know the Fatherhood, and you and I are brought into this company and have our part in this marvellous economy. “I bow my knees to the Father, of whom every family in heaven and upon earth is named, that He would grant you,” etc. Do we know anything of this? How many Christians there are who seem to have no spiritual history. You remember in the 5th chapter of Hebrews, when the apostle is seeking to unfold the amazing truth of the priesthood, He is checked. He cannot speak of it, and why? Because, he says, “while you ought to be teachers (and every Christian ought to be able to help others in the knowledge of the things of God), you have need that one teach you again what are the first principles of the oracles of God.” What the beginning of Hebrews 6th enumerates is not Christianity, but the A B C of revealed religion. Instead of being teachers they had need of the feeding-bottle and the spoon, and were dwarfed and stunted in the divine life.

We all know people who if you ask them about their worldly affairs will refer you to the family lawyer. If you want to know about their house or their property they call in the surveyor or the agent; and they appeal to their doctor about every ache and pain that comes to them. And so these Christians who, when you talk to them of religion, will tell you, “I belong to Mr. So-and-so’s congregation.” It is Mr. So-and-so who decides what they are to believe.

I remember years ago going with a friend to pay a visit to a brother of his in a cottage in the country. I knew him intimately, but till that day I was not aware that he had a brother. This brother swallowed a needle in infancy; it did not hurt his growth or check his development until some years afterwards, when the needle crossed his spine, and then all mental development ceased. He was an old man of sixty,

but for all practical purposes he was like a boy of ten. On this particular day he got a scolding for unshipping the bucket at the well, and he took it like a child. His brother gave him sixpence for some clever, smart thing he said that pleased him, and he received it just as a child would do. Oh, how sad! But is it not more sad to find men and women who have been ten, twenty, thirty, and forty years in Christ, and who, instead of being able to give help to others around them in the Christian life, if you ask them what they believe, will scarcely dare to answer you without going to ask Mr. Somebody what *he* believes? How sad it is that Christians should be still slaves to the mean thoughts of their Christless days! Suppose the keeper of some rag and bottle shop were suddenly raised to wealth and surrounded by all the comforts and refinements that wealth commands. Why you know his thoughts about everything would be what the broker would appraise it at, what it would bring if sold in the open market. And there are Christians who, when we try to speak to them about these subjects, are so possessed by the habits of thought of the rag and bottle shop days of their Christless Christianity, that they want to know if it is "practical." If you would but yield yourselves to this truth you would find indeed how practical it is.

Oh the dignity of the Christian calling! Do we realise that our salvation is linked on with God's great purposes for the glory of His Son, the Lord Jesus Christ? As the fourth verse of the first chapter teaches us, our salvation is part of the ground plan of the universe of God, for we were "chosen in Him before the foundation of the world." God has taken us up to display in us and by us His love and grace and righteousness and wisdom and power, and here in these verses we have the longings of God for us that we may be worthy of all this, and that we may understand these things. Do these longings evoke any response in our hearts? If only this Conference should be used to arouse Christians to the realisation of these things, what blessing would result from it! Do we desire this? Do we crave blessing? Do we know what it is to hunger and thirst after God? Heart and flesh—the whole being—crying out for God! Not the deity of the religionist, or the first great cause of the scientist, but the living God.

If anyone says, "How am I to enter into this? How am I

to know anything of the power and the blessedness of it?" I would say, Will you, alone in the presence of God, go down upon your knees beside the apostle, as it were, and hear him pray for you this prayer; and do not rest there, do not be content with that, but go on and make this prayer your own. How many prayerless Christians there are! How many there are who need to give up saying prayers and to begin to *pray*. On the fly sheet of our hymnbook you have the prayer of Jabez. And what a prayer it was! "Oh, that Thou wouldest bless me indeed and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from the evil that it may not grieve me." It was not a prayer spun off from a praying wheel; it was not a prayer written upon a card that he delivered himself of at stated intervals; it was the prayer of his heart, the prayer of his life. And we read that "God granted him that which he requested." And so it will ever be. He cannot deny Himself. He never sends the empty away. The enthusiasm of a heart that craves blessing God can never deny, and God will fulfil to you all this that we have been reading about. He will strengthen you with might by His Spirit in the inward man according to the riches of His glory. He will bring all heaven into your heart, for Christ is heaven, and Christ will dwell in your heart by faith. And you will be rooted and grounded in love, and you will come to know the love of Christ, albeit it passeth knowledge, and you, the finite, will come to comprehend the infinite—the length and breadth, and depth and height. It is not the love that is here spoken of, but all the wonderfulness, the infiniteness of this mystery of Christ in which are hidden the treasures of wisdom and knowledge. You will, I say, comprehend the infinite, and more than this, as Mr. Peplow has reminded us in his prayer, you will become merged in the infinite. According to your capacity you will be filled, and lost in a fulness that is beyond you, filled into all the fulness of God; and then, lest some should think that this is mere rhapsody and so entirely beyond us, that it can form no part in the lives of men and women like ourselves, the doxology reminds us that there are heights far beyond even this. "Now unto Him that is able to do exceeding abundantly above all that we ask or think," and mark it is "according to the power that worketh in us." The possibilities of the Christian life are infinite. Shall we not all join in this doxology with one heart and say, "Unto Him be

the glory in the Church, even in Christ Jesus, throughout all the generations of the age of the ages"—that infinite future that stretches out beyond us. And let us say, with one heart and one voice, Amen and Amen!

Lord RADSTOCK here offered prayer, after which the ninth hymn—

“O God of glorious majesty”

was sung.

Col. MORTON: In connection with Mildmay work there is the most beautiful hospital in the world at Bethnal Green, and it is the mission of all connected with it—the doctors, the ladies, and the nurses—to win souls for Christ as well as to heal the bodies of the suffering sick. It is that hospital I cordially invite you to visit. In accordance with what was read out this evening, a telegram has been sent to the Duchess of York: “The Christians assembled at Mildmay Conference desire to express to Her Royal Highness sincere congratulations on the birth of the young Prince. They pray that God’s richest blessing may ever rest upon him and your Royal Highness. Polwarth, President.” The subject for prayer this evening is France in her present critical circumstances, and a communication from this Conference to the French Ambassador will be sent in due course.

Mr. EUGENE STOCK then offered prayer, after which the 27th hymn was sung—

“Holy Ghost, inspire our praises.”

### **The Rev. J. C. HERDMAN, D.D.**

The part of the subject assigned to me is in these words, “That Christ may dwell in your hearts by faith.” As our chairman pointed out, we come now to what is really the core of the subject, the very centre of Paul’s marvellous prayer; for what goes before leads on to this, and what follows flows out of this, “That Christ may dwell in your hearts by faith.” Oh, may God by the might of His Spirit teach us, teach me especially, what to say on such a subject—teach all of us what to receive and how to receive it, not with the intellect merely, but in the experience of this great theme—God the Spirit taking of the things of Christ and showing them unto us! You all remember that once two men came to Jesus and put to Him a question—“Master, where dwellest Thou?”



and the Master said, "Come and see." They came and saw where He dwelt, in a poor hut near the Jordan. That was a very temporary abode of His; but ask we, What is His chosen abode among the children of men? The Old Testament gives us this answer from Isaiah lvii., "I dwell in the high and holy place, with him also that is of a contrite and humble spirit"; and in the New Testament we have our Lord Jesus saying, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." And here have we the apostle of the Gentiles putting up this prayer for his Christian friends at Ephesus, that these converts "might be strengthened with might by the Spirit in the inner man, in order that Christ may dwell in their hearts by faith." Now what is this occupancy of the human heart by Christ? We are familiar with the truth of Jesus *for* us—a grand truth; in the counsels of eternity undertaking for us; in the fulness of time incarnate for us; living, dying, buried, risen, ascended for us; now appearing in the presence of God for us. You cannot overestimate His atoning sacrifice in our room, His obedience unto death, the service He rendered in living and in laying down His life for us, and the value of His continual intercession, His advocacy for us within the veil. What is the grand truth commemorated and shewn in the Lord's Supper? "My body broken *for* you; My blood shed *for* you." This is the only basis of a solid peace. Here we see how sin is atoned for, and everlasting righteousness brought in by Christ—grace reigning in righteousness unto eternal life. Blessed to sing, "Unto Him that loved us, and washed us from our sins in His own blood," a perfect sacrifice completed centuries ago—"Unto Him be glory and dominion for ever!" "Jehovah-Tsidkenu is all things to me!" But there is another truth, less frequently recited, of not less importance to God's children, and that is Christ *in* us.

In the New Testament I find, in addition to the verse before us, fourteen distinct passages where this truth is explicitly affirmed. Take one in St. John vi. 56, "He that eateth My flesh and drinketh My blood dwelleth in Me and *I in him.*" That is to say, if I accept Jesus as my Saviour, and feed by faith on His atonement, there ensues a mutual inhabitation between Him and me. Wonderful, but true. Then I am drawn to abide in Him by constant dependence,



desire, and delight; and He abides in me by constant influence, impulse, energy, virtue. John xiv. 20 is another passage, "At that day," the day of Pentecost, the day when the Comforter shall come in fulness, "at that day ye shall know that I am in My Father and ye in Me and I in you"—not that this inhabitation began then, but then we shall know it; and it is a great privilege to *know* our privileges. At that day, through the teaching and the might of God's Spirit ("strengthened by His Spirit" are the immediately preceding words of our passage), "ye shall know that I am in you." And in the 23rd verse of the same chapter, "If a man love Me he will keep My words, and My Father will love him, and We will come unto him and make our abode with him." Not pay him a passing visit, but dwell for all times, and for all trials and exigencies. There are two other passages in this discourse: 15th chapter, 4th verse, "Abide in Me and I in you," and 5th verse, "He that abideth in Me and I in him, the same bringeth forth much fruit." The underlying thought is of a common life. "I am the life-giving stem. I am the Vine sustaining and fructifying you, and ye are My branches that bear the fruit of My mission, that yield the fruit to bear which I was planted by My Father the husbandman. I live through you. Ye live in Me; and see you sever not the connection. Be careful not to break it for a moment. See that you do not interrupt the free flow of the life-giving sap by sin, by neglect, by distrust." Take the first epistle of John, in the 3rd chapter and last verse, "Hereby we know that He dwelleth in us, because He hath given us of His Spirit." And again in the 4th chapter at the 13th verse you have similar words. 1 John iv. 13, "Hereby we know that we dwell in Him and He in us, because He hath given us of His Spirit." We recognise Christ's presence within us by His Spirit being in us, by the gift and by the operation of His Spirit—leading us to choose the right way, leading us to rest and to rejoice in Christ Jesus, leading us to praise and to pray, leading us to yield ourselves up to the Lord. Then again, go to our Lord's prayer in the 17th chapter of St. John, verse 23, "*I in them and Thou in Me*"; and then the last words of the chapter, the closing words of that prayer, "That the love wherewith Thou hast loved Me may be in them, and I in them." Our Lord desires to be in His disciples, even as He was in the Father—therefore, in a union complete, delightful, permanent. There

are five more passages in the letters of St. Paul. Romans viii. 10, "If Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness." "If Christ be in you"; Christ in you kills the old life of the flesh. But perhaps Christ is not in you? Is that the meaning of the *if*? Take 2nd Corinthians xiii. 5, "Know ye not that Jesus Christ is in you, except ye be reprobates?" It is a fact, says the apostle, in reference to every believer. Are ye ignorant of this fact? Recognise the fact, and use the fact, and live accordingly. How it would shame you out of lukewarmness, and self-seeking, and carnality, and all unbrotherliness.

Again, Galatians ii. 20, the well-known magnificent verse that concludes with "Christ liveth in me." That is more than to say that Christ has given me life. In 2 Kings iv. we read of Elisha restoring life to the Shunamite's child. He stretched himself upon it, brought exactly the corresponding organs into contact, and the youth was resuscitated as by the magnetic influence of the stronger life; but there the connection between the two terminated. Christ not only claims His purchase, but takes personal possession thereof; not only kindles life, but *is* life. More than a mere communicator of life, He becomes Himself the abiding inmate of the man whom He has quickened. There is another verse in the same Epistle, chapter iv. 19—"My little children, of whom I travail in birth again until Christ be formed in you." He is not speaking about yearning for the conversion of souls, he is addressing those who have enjoyed the Spirit; and his anguish and effort have for their purpose that they may be built up, and that their spiritual manhood may be developed. The formation of Christ within them, that is what He longs and labours for. Christ dwelling within is the sole principle of holiness, of bliss, of peace, of strength. His light in their minds, His liberty in their wills, His love in their hearts, His law in their conscience, His presence irradiating their inner faculties, and His image reproducing itself in their lives. Oh, no wonder he longed that Christ might be so formed in them! What an ambition for every pastor, that Christ may thus be formed in each one of his hearers! One passage more. "Christ in you the hope of glory." (Colossians i. 27) My dear friends, Christ with us, face to face visibly, where no cloud shall come after the rain, where His service is to be day and night for ever and ever without weariness, why, that is glory;

and Christ *in* you is "the hope of glory." As one asking another, "What persuasion are you of?" got this for answer: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Reviewing these scripture passages I feel that I am upon solid ground. What shall I more say that may be sober and scriptural and helpful? Was it Chalmers who counselled to aim to be wise up to what is written, but to beware of seeking wisdom beyond what is written? There are two errors that we may fall into here. You may so dilute and water down those strong expressions (calling them metaphor, hyperbole, and poetry) as to strip the inspired language of all mystery. God forbid that we should do that. On the other hand, we may be so carried away by these splendid phrases, by these inspired descriptions of a Christian's *dignity*, his present dignity and privilege, as to lose ourselves in transcendental imaginings, and forget the sense of *duty*, our own duty, failing to catch the point of the truth and its bearing upon our character and conduct. Summarily: Christ is in us by His merit to justify, by His Spirit to sanctify, by His love to comfort, by His grace to restore, by His fellowship to cheer, by His wisdom to instruct, by His power to keep; and now, since in Christ are all things we need for life and godliness, and Christ is in the believer, and all our well springs are in Him—out of His fulness it is the business of the believer to draw grace for grace. And so the words immediately preceding tell us that in order that Christ may "dwell in us"—doing His whole blessed work, willing in us, working in us, finding in us His pleasure, finding in us a home in which He joys, delighting in us as in a garden that He takes pleasure in, pleased with every room and arrangement of this house, that He so lovingly and wonderfully has chosen to inhabit—in order to that, we need special strength from the Holy Ghost. With His might we need that He should strengthen us in the inner man, in order that Christ may so dwell in us; and then will follow one of the grandest results, to know His love.

Observe, dear friends, for it is very important, the request before us is not for the unconverted. It is not a prayer for the un-

saved, that Christ may enter into them. The prayer is on behalf of those who have received Christ, that He may "dwell in their hearts," dwell *deep*, perhaps, is the literal translation of the Greek word. Unquestionably it implies intensity and continuity, that it is not a passing interview, that it is not occasional visits we implore from the Saviour, but that day by day, day and night, in health and sickness, when we are at the Lord's table, and when we are at our own tables, in solitude and in society, or however it may be with us, that we may have the Lord Christ dwelling with us, in our thoughts, in our confidences, in our hopes, deep down in our hearts—dwelling in us as the cleanser, as the purifier, as the refiner, as the Saviour, as the physician, as the friend. Oh! may it be so. Are we willing for this? anxious to be rid of whatever comes between Him and us? Is Christ thus continually illumining us with the light of His countenance, and ruling in us over every faculty, and in all parts of our being? I trust it is the experience of not a few here, through the power of the Holy Spirit. Have not average Christians too often to confess, "Why art Thou as a stranger in the land, and as a wayfarer that turneth aside to tarry for a night?" Does not many a one amongst us sometimes have to complain, "I rose up to seek my Beloved; I sought Him, but I found Him not. My beloved had withdrawn Himself, and was gone"? and the reason is obvious—He was not welcome. His honour and His comfort in this home that He chooses were little regarded. Oh! never forget Who the great indweller is, and for what purpose He comes to dwell in a human heart. The mighty God, the Holy one, the Alpha and the Omega. And when He comes, oh! what may He not expect? What is He not entitled to look for when He comes in? A welcome, love, trust, obedience. Does He not come in to reign? Does He not mean to regulate our tempers, to regulate our speech, to regulate our intercourse one with another, as well as to rule our hearts when we lift them up in song to Himself? He comes in both to console and to control—to be all in all. Oh! the blessed purposes that Jesus has in view when a heart opens out by the power of the Holy Ghost to let Him in, and then closes up to keep Him in. His work when He takes supreme possession of a heart may be a gradual work, and will ordinarily take much time in subduing iniquities, in reviving and cheering the contrite, in raising the fallen, in bringing us into complete subjection.



We must expect that not a little discipline in Providence, as well as the teaching of the word and Spirit, may be needed to accomplish His gracious purposes in us—to conquer Mr. Will-be-will, and crush Mr. Carnal Security, and cast out Incredulity, and the other diabolonians out of Mansoul.

But, dear friends, if we only yield up our will to the Master, surrender to Him the management of all, be at His disposal, give up ourselves to be what He wills, to go whithersoever He wills, to do and to bear whatsoever He wills; yielding ourselves to Him, He will come in and abide with us. He will fill us as we read of the tabernacle of old in Exodus xxv. 8, "Let them make Me a sanctuary that I may dwell among them;" and then again, in chapter xxix. 43 and 45, the Lord says He will come in and dwell where there is a holy place. Let us give ourselves up to the Lord, that He may make us holy and willing to admit Him and yield up to Him the disposal and direction of all, and we shall find that the secret of happiness, the secret of joy unspeakable, and the secret of the peace that passeth all understanding, the secret of strength and power, is in Christ dwelling in the heart by faith, yes, "by faith." You must bear a word upon that. "By faith," which involves self-distrust, and excludes the thought of one's own worthiness or ability, and which consists in the exercise of confidence in Jesus, giving one's self up to the Lord and taking Him at His word. Come in, O Lord. We ask Jesus just to come in as He is, and fill us as we are, and make of us what He will. Faith is the great receiving grace. Faith is the open window that the sun may shine through. Faith is the empty hand outstretched that He may bestow blessing. Faith is the soul waiting upon God. Faith is the finger-touch on the hem of His garment; ay, it is laying the weary head upon His breast. By faith, not by struggle—rather it is by ceasing to struggle. Not by effort; and not by any ceremonies, sacraments, or symbols acting as a charm; and not by the intensity of our love to Him; and not by the strength of our resolve, but simply by believing, trusting Jesus. "Oh," you say, "*here* is just my difficulty, I often find it hard to trust." What a humiliating confession! How it shows you to be out of health, and in need of revival! You must go to the Giver of faith. Faith is the gift of God. Go and put yourselves in His hands, and ask from Him an increase of that grace which, working by love and purifying the heart and overcoming the world, is the one simple



condition or instrument of receiving and retaining Christ in the heart. And oh, beloved, with such an Indweller what manner of persons ought we to be? Unhindered, He will go on manifesting Himself within us, and manifesting all His graces and virtues in our lives too. Unhindered, I say, by unbelief or worldliness, or anything of that kind; unhindered, the Divine Indweller will go on working in us and showing Himself in our lives, from faith to faith, until faith is changed to sight, and "we awake satisfied with His likeness."

Mr. W. R. LANE then offered prayer, and afterwards the benediction was pronounced, and the meeting was brought to a close.





# The Lobe of Christ :

## THE AUTHOR AND THE COMMENCEMENT.

ADDRESSES BY

LORD POLWARTH.                      REV. EVAN H. HOPKINS.  
REV. G. H. C. MACGREGOR.

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*Wednesday Morning, June 27th, 1894.*

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ORD POLWARTH presided.

The 21st hymn was sung, after which the Rev. F. B. MEYER offered prayer.

The CHAIRMAN read Revelation i. 1-6.

The audience then sang the 32nd hymn—

“Lord Jesus, Thou dost keep Thy child.”

### The CHAIRMAN.

Beloved friends, let us turn to the subject which is before us to-day, and read again those words which we have read already in the third chapter of Ephesians: “For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth

knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

Dear friends, yesterday we were led to think of the might of the Holy Spirit, and when eventide came we left off, thinking of Jesus in our midst—Jesus Christ dwelling in our heart—and we laid us down to rest with the thought of a precious Saviour. I trust and doubt not that it was a time of hallowed, real experience. Beloved friends, we are met together to-day to dwell on the most sacred and touching and blessed of all subjects that can occupy the Church in glory and the Church on earth—the love of Christ. We are met as a family to think of the love of Jesus Christ our Lord. We realize that our family bond all hangs on Jesus Christ our Elder Brother; that we are brought nigh to the Father in Him; that we are in Christ Jesus, beloved of God as the Son is beloved of the Father; that the love of God the Father comes down on God the Son, and through the Son on all the members of Christ's body and of Christ's family. How near we are brought to-day to Jesus Christ—lifted up into His very presence; and how close Jesus Christ comes down to us—into our midst! Yea, into our very hearts He comes, that He may make known His love to us more to-day than ever before. I was just thinking of this blessed subject, that while we love to dwell on the redemption work of Jesus Christ, while we should never for one moment forget our standing through the blood and righteousness of our beloved Saviour and Lord, that He has taken us on and led us into a very real, practical, and blessed experience of the greatest reality of our lives since we were brought to Him—the love of our beloved Lord. All other love, sacred and wonderful though it is, is small, may I say? compared with the love of Jesus, who redeemed us out of the pit of corruption, and made us actually, spiritually, members of His spiritual body.

Oh, beloved friends, are we not met together to-day to get another glimpse of Christ and another inflowing of the love of Jesus? We thought of that word—Christ "dwelling." We were led to think just now of one of the many mansions. I was thinking this morning of a very humble place which Christ made a lovely mansion—the home of Bethany. I was thinking

of what those three disciples of Jesus learned. It was not learned all in a moment. They began to learn it the first moment they met Christ, and every day that the footstep of the weary Saviour came from dusty Jerusalem into the quiet home of Bethany they opened their hearts and learned more of the love of Christ. And it was not only that they learned it, that their minds apprehended more of His nature, more of His person; but it was the love, the real, true love of Christ to them which they were receiving. Whether it were Mary sitting at His feet, or Martha attending to His personal needs, or Lazarus raised from the dead—all three began an experience of the love of Christ that was increasing every day, every hour, through all the varied vicissitudes of life. Oh! Christian brethren and sisters, do you get the quiet times with Christ? No other times are like these. Convention times are blessed times, but the sweetest time is to get alone with Jesus Himself. Oh! fellow Christian, do not lose those dewy times of being alone with the loving Master. And then just think of all the experience that was going on in that home. These were busy times, and busy times for Christ. Christian workers need to have Christ with them in their busy times. And there were times of sorrow, when the shadow of bereavement rested on the home, and Christ was brought nearer to them than ever. Some of us drank deeply then in the time of bereavement, when Christ took us aside and poured into our hearts such a measure of His love as we never knew we could have. Oh! friends, is it not a great reality? The love of Christ is not something to theorize about, it is an intense blessed reality in our whole life. It has become our life, our very life. And we are met to-day to think of the love of Jesus now. Christ's love to-day is just as real for us children gathered here as it was when He dwelt in that home of Bethany for those who were there—just as real as it has been for His dear children whom He has taken home to glory, and who are now in the Lord's presence, whom He is loving with an infinite love yonder. It flows down to us here to-day. That very same Jesus, who is the centre of their peace and love, is our centre too; and we are met to-day, I think, not so much to try to analyse and think of these great truths, but to come into closer contact with Jesus—like Mary, to sit at Jesus' feet, and drink into our being the love of Christ, and get so close to Him that our future life, if it should be signalised for one thing more

than another, it should be that we live in Christ and Christ in us. Beloved friends, what a subject! It passes knowledge; it passes comprehension. But what does God intend? I have often thought with amazement of the wondrous love of God—that He should deign to come in Christ Jesus to shed abroad that love in our hearts now. What a thought! “Shedding abroad.” Oh that the love of Christ may be shed abroad in every heart in this great assembly to-day! And what is God purposing to do? There are ages to come, and throughout the ages that are to come God’s purpose is to be showing to us His kindness in Christ Jesus our Lord. Dear friends, may the Holy Ghost give us a very receptive spirit to-day, that the love of Christ may truly be shed abroad in every heart! Amen. The 33rd hymn was sung—

“Love divine, all love excelling.”

REV. EVAN H. HOPKINS.

What is the connection between the two clauses, “That Christ may dwell in your hearts by faith,” and, “Ye being rooted and grounded in love”? If I understand the passage right, it is this, that if we have the first we have also the second—that being rooted and grounded in love is the effect of having Christ dwelling in our hearts by faith. Now our subject is advancement in our spiritual knowledge of the love of Christ; not an intellectual knowledge, but pre-eminently an inward experience of that love, and a spiritual perception of it, is here indicated—“that ye being strong to apprehend with all saints the breadth and length and depth and height of the love of Christ which passeth knowledge.”

Let us ask (I.) In what does this progress consist? Growth in the knowledge of the love of Christ—not so much in truth as in love; the grace of love rather than the light of truth. The two things undoubtedly are inseparable. We want truth and we want love. We cannot separate them; and yet, beloved, you know how much more common it is to have truth than to possess grace. You know how sadly possible it is to have the mind filled with light with very little love in the heart. It is said of the Lord Jesus that He was “full of grace and truth.” This spiritual progress, then, is emphatically growing in the grace of the Lord Jesus Christ, so that the great subject of our study is divine love, and the secret of



progress lies in being strong to apprehend it. Now, what are the spiritual faculties that are brought into exercise in this progress? There are many things we know because we have intellectually grasped them; there are other things we know because we have experienced them. The Psalmist said, "O taste and see that the Lord is good." What did he mean? Did he mean understand His goodness by an effort of your intellect? He meant something more than that—experience it by its reception into your hearts. You know that honey is sweet? How do you know it? Because it has been mathematically demonstrated to you, because you have logically reasoned it out for yourselves—is that why you believe it is sweet? No, but because you have tasted it; and we have to taste this love, we have to experience this love. It must be received into our hearts. What is true in the natural world is true also in the spiritual. Supposing a man wants to make himself acquainted with the nature and properties of light or of sound, what is necessary in order that he may attain his end? He must bring two distinct faculties of his physical being into exercise. Does he want to know what light means? He needs the use of the eye, an organ adapted for the reception of light. Does he want to know what sound means? He needs the use of the ear, an organ that has been made to receive sound. So it is in the spiritual world. If I want to know what divine truth is, I must receive it with my mind, with my intelligence. Of course, under the power of the Holy Ghost alone can I profitably know it even with my mind, but there is a fitness between the two things—the mind is adapted to receive God's truth. But if I want to know what divine *love* is, I can only know it as I receive it in my *heart*. Take an illustration. Here is a man in the Arctic regions suffering from the cold; his one desire is to get warm. Well, he must know what heat is. How is he to acquire that knowledge? Is he to receive it intellectually? I put into his hand a scientific treatise on heat. Nothing could be simpler than its definitions, nothing could be more clear than its enunciations of the nature and the properties of heat. I say to the man, "Study that book, and you will get to know what heat is; you will have a thorough knowledge of it." Well, he brings all his powers to bear upon it, but by understanding what heat means, by studying that book, it does not make him warm. Take him to the Equator; let him stand in the direct

rays of a tropical sun. He need not tax his brain with definitions about heat ; he is receiving it into his whole body through every pore in that body. "My friend, do you understand what heat means?" "Oh, yes, perfectly ! I have got it now." That is what we want. You understand what love means? You say, "Yes, I have been studying it in the word of God ; it is a wonderful subject." Ah ! but do you know what it means in your heart's experience? Have you presented your whole moral being to it. Have you received it into your heart? That is the question. Now from this I learn that God claims the whole man. God wants to sanctify my emotions just as much as my mind and my will. You know there are some people who are terribly afraid of the emotions in connection with religion. In other departments of life they do not object to the emotions, but it must have nothing to do with religion. I do not learn that from the Bible. Surely we make a great mistake if we think that God ignores the emotions. God would not have us to crush out the emotions, if that were possible, from our nature. God claims the emotions. He is ready to take them, and to use them, and to control them. He sanctifies our mind with His truth, illuminating it, emancipating it. "Ye shall know the truth, and the truth shall make you free." He sanctifies our will with His power, directing and energizing it ; and He sanctifies our emotions with His love, purifying, satisfying, and controlling them. He wants the whole man, and I take it that this advance, this spiritual progress in the knowledge of the love of God, consists in bringing into activity every part and every power and every faculty of our being, but especially that of our emotions, or of our heart, that we may know experimentally the love of Christ that passeth knowledge, and that we may be brought to a spiritual perception of it.

II. What are the conditions of this progress? "Being rooted and grounded in love." Love is needed in order to know love. But you say, "I cannot understand that principle. Do you mean to say that the sinner must love God before He can know that God loves Him?" Surely not ! That would be to reverse God's order. "We love Him because He first loved us." But mark the progress. First of all, there is the grand fact that God loved the world—a world that had not a particle of love for Him, a guilty world, a lost world. And that grand fact has been revealed. That which is revealed

is beheld ; that which we behold we appropriate ; that which we appropriate we experience ; that which we experience we know. We knew the love of Christ when we beheld it. Ah ! but in a truer, a fuller, a deeper sense now do we know it when we have experienced it. "That we may comprehend with all saints, and that we may know the love of Christ that passeth knowledge." We must be *in* that love in order that we may advance in our knowledge of that love. This is a truth. Beloved, what a difference it makes whether we are outside a blessing or inside of it, whether we know all about it from looking at it from without, or whether we know it because we are in it ! We say, "Oh ! that man is out of it." How expressive ! And you know that the devil comes with his allurements and makes sin very attractive. Oh ! how beautiful they look, these pleasures of sin ! Ah ! but let him get you inside and you'll change your opinion about them. Why only yesterday, as I was travelling in the train coming here, we passed by Wormwood Scrubbs. There was a gentleman in the train, and he said to a lady as they looked at a building, "That is the prison." "Oh ! what a nice place it looks," said she. "Yes," he said, "from the outside ; but the people inside don't think so." Well now, that is true, whether the thing contemplated is good or bad, whether we think of the temptations of Satan, or of the privileges that belong to us as believers. The knowledge that we want is not an outside knowledge ; we must know it from within—"being rooted and grounded in love." When we talk of a tree being rooted, it is implied that it has been planted ; and every believer has been planted into Christ, and Christ is the very embodiment of Divine love. Planted into love ! Here we have two figures, a double metaphor—a tree and a house ; the soil and the foundation. The soil is perfectly distinct from the tree ; and yet how essential it is to its growth, to its very existence. The foundation is distinct from the building, but the building could not stand without it. Now, what does that teach us ? That this love in which the tree is planted, that this love on which the house is built, is not *my* love, but God's ; not human love, but Divine love. We cannot grow in our own love. We cannot rest upon ourselves. It is the love of God. Divine love. The tree cannot make progress upward unless it grows downward. "Rooted and grounded in love" in order that you may be strong to apprehend. That is the

thought! But the love must not only be that into which we are planted; we must not only be in love, but the love must be *in us*. Look at that tree! Why, if it is rooted in the ground it becomes a partaker of the nourishment of the ground—there is a participation of it. If that house is grounded then the stability of the foundation is in the house. There is actual participation—that is the thought. The inlets of our being are opened to this love, we receive the love of God into our hearts, we become partakers of the Divine nature.

A blind man is surrounded by the sunlight just like other people, but he cannot be said to be *in* it. No, he cannot appreciate the blessings of the sunlight. And why not? Because the light is not in *him*. He must have eyes, and those eyes must be open to receive the light. Then he can rejoice in it, can walk in it, and enjoy it. So with us. We must partake of this love in order really to understand it in the sense of growing up into it, of being strong to apprehend it; we must become partakers of that love, rooted in it and receiving it into our very beings.

Once more—III. How is that condition to be brought about? That is the question. We cannot bring it about ourselves. "Love cannot be produced," as one has said, "by a direct action of the soul upon itself. A man in a boat cannot move it by pressing it from within." God has given us love. He has not only given His Son in love, but He has given us love in His Son. We have love, Divine love in Christ. And when He dwells in our hearts He brings His glorious attributes with Him. He brings us His love. When this love is "shed abroad in your hearts" we shall not lack love. Yes, this is the way the conditions are secured—Christ must dwell in your heart *by faith*. Now a few words about that phrase. Shall I say it is the most important sentence in the passage?

I think a great many Christians miss the meaning of it. I turn to expositors and commentators, and it is very instructive sometimes to see how even commentators miss the meaning. We would speak humbly upon this matter; but when God has taught us, by His Spirit, the reality of some great spiritual fact, we should not be unfaithful to the truth thus revealed, but bear witness to it. Some say of the words "that Christ may dwell in your hearts by faith" that you must understand it *metaphorically*. You know the story of the soldier in the great



army of Napoleon who had been shot by a bullet in the breast just above his heart, and was carried away to the rear. The surgeon came, and as he was probing the wound with his knife, the guardsman exclaimed, "One inch deeper, and you will find the Emperor." There you have the meaning of the words, some would tell us, as the Emperor dwelt in the man's heart, so Christ is to dwell in our hearts. A metaphor! But we have here something more than a metaphor. Here is a spiritual reality.

But then another one says, "I look at it in this sense: Christ is to dwell in our hearts *mentally*." And he gives you the meaning of the words by means of an illustration. "Here is a widowed mother living in a cottage by the sea. Her only boy is a sailor, and she has not seen him for years. For years he has been far away sailing from land to land. But her heart is full of him. She thinks of him by day, she dreams of him by night. How fondly she handles every relic that he left behind him when he went away. How the glass in her spectacles grows dim when she reads his letters. His name is never missed out from her prayers; and many and many a time, as she is busy about her daily work, the thought of her boy breaks into her heart like a beam of golden sunshine." "Nobody," says this expositor, "has any difficulty in understanding what is meant when it is said that her boy dwells in her heart." But the very fact that nobody has any difficulty in understanding the meaning of it is a proof that it cannot be the meaning of the passage. "For the natural man understandeth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." If you take a spiritual truth and explain it down that anybody can understand it, you may be quite sure that that is not the meaning intended to be conveyed. What have we here then? A *spiritual* fact. Some people think that real things are in the sphere of the visible, and the things that are in the sphere of the invisible are not real. It is just the very opposite. "The things which are seen are temporal; but the things which are not seen are eternal." Now, here we have a great fact in the spiritual sphere. You say, "I do not see it." Then there is a blessing in reserve for you—it is for you. Of course, we are not speaking now of Jesus in His glorified body; in that sense He is in heaven. But we are speaking of His spiritual presence, as when He said, "Lo! I am with you always." I believe the

word of God means just what it says, when I read "Christ in you," and "that Christ may dwell in your heart by faith," believe it! You say, "Ah! yes, you see it is *by faith*." Well, and what do you mean by *faith*? Analyse that thought. Does it mean that you have to imagine it, and if you imagine it, it will be true? No! Faith must have a fact to rest upon, and the fact is antecedent to the faith. It is not your believing that makes it true; you have to believe it because it is true. But Christ will be to you practically what He is to your faith. This is the great object of the Spirit's working in the inner man in order that Christ may dwell in your hearts by faith. Oh, grand reality! It comes to some of us, beloved, as a marvellous revelation; it gives a wonderful lift to the spiritual life. Is it really true that I have the risen Christ, the real spiritual presence of the Lord Jesus Christ indwelling—that He is to look out of my eyes, that He is to speak with my lips, that He is to walk with my feet, that He is to work with my hands? Is that true? In closing, let me tell you what that good man, Dr. Alexander Maclaren, says upon this very passage of Scripture. There is a sermon of his upon this very text. One sentence only let me give you. On this passage, "that Christ may dwell in your hearts by faith," he observes, "Let me say, in the plainest, simplest, strongest way that I can, that that dwelling of Christ in the believing heart is to be regarded as being a *plain, literal fact*." Directly you grasp that, you will find a power. Don't puzzle your brain about it. We want God—nothing short of God; and where God is, we have the Father and the Son and the Spirit. Nothing short of God can satisfy our hearts, or meet the necessities of our being. Wonderful truth! That He should not only be *for* us, but in His infinite condescension and love should come to dwell *in our hearts* by faith.

Requests for prayer were announced, and Rev. J. B. FIGGIS led the assembly in prayer. The 31st hymn was then sung—

"Lord Jesus, are we one with Thee?"

### Rev. G. H. C. MACGREGOR.

Beloved Christian friends, one feels that in speaking on the subject before us this morning, one is dealing with the very heart of our Christian religion, because the word love is above all words a Christian word, and that which is deepest and most powerful in the whole of our Christian

religion is this very love of Christ of which we are thinking. Now, while we are together, I do pray that we may be enabled by the Holy Spirit to understand somewhat more fully what this love of Christ is, and then may be enabled to make more use of it in the life that we are called to live in this world. In speaking of the love of Christ I ask you first to think of the love of Christ as the goal of the divine self-revelation. If you study your Bible you will find that God through all the ages has been striving to make Himself known to His people. God has always been willing to tell us more about Himself than we have been willing to learn. And one of the most wonderful things in history is just the patience of God with the dullness of His children. Now, when we begin reading our Bibles we find that the first revelation God made of Himself was under the name El or Elohim, and along the idea of power. The first thought of God that men grasped was the thought of power. Men stood in the midst of this world, and around them were whirling forces which they could neither control nor understand, and they spoke of God as the Mighty One, the Powerful One, El, in whose hands these forces were. But El does not tell of love, for wherever God is worshipped as a God of power He is an object of fear. As time went on God began to reveal Himself as something more than power, and in the seventeenth chapter of Genesis and the first verse we find God revealing Himself as El Shaddai—the Almighty One. But there is a distinction between God's revelation as El and His revelation as El Shaddai, for when God revealed Himself to Abraham as El Shaddai, He told Abraham that the power that was behind nature was a power that was to be exercised on man's behalf and not against man. And so when God said to Abraham "I am El Shaddai," it was the beginning of a revelation that was to culminate in the proclamation that "God is love." Then we come down to the time of the Exodus; when God was leading His people into new truths, and leading them forward to new experiences, we have another divine self-revelation. It is interesting to notice that not only has man never been able to learn anything about God until God Himself spoke, but also that all through the ages God has never called His people to take a new step of trust without revealing to them some aspect of His nature and His character which entitles Him to

the trust for which He calls. Now, when God was forming a nation and committing His revelation not to a family, but to a nation, we find He revealed Himself as Jehovah. I wonder how many of us here have taken the trouble to analyse and study that wonderful word. I do not think, dear friends, we can understand the reverence and the awe and the love with which God's ancient people regarded the name of "Jehovah," unless we look deeply into the word. What did God tell of Himself when He said to Moses "I am that I am"? He revealed Himself first of all as the Absolute One, the All-sufficient One, who needed no cause out of Himself for anything that He was or that He did. And then He revealed Himself as the Self-consistent God, the Faithful One, "I will be that I am." It was as though He said to Israel, "You may trust Me wholly, for you will find Me after the lapse of ages what I am to-day." And oh, friends, in a world like this, when all is so changing, is it not something to have an unchangeable, immutable, eternally faithful God? Is it not something, when all things seem shaken, to know that nothing can shake God, and that when we get to God our souls may eternally be at rest? Through this marvellous name God taught His people that whatever else of His character was revealed it would always be consistent with what they knew already. All around Israel there were gods which were no gods, whose will was arbitrary, who might approve one thing to-day and another thing to-morrow, but when the true God revealed Himself as Jehovah, He revealed Himself as one who would always be true to that which is eternally and in itself right. This gave a foundation for all future revelations that He might make of Himself.

Now, if you study your Bibles, you will find that from the time of the Exodus downwards there is no new name of God given, but as Israel meets with new difficulties, there is a fresh unfolding of this wonderful name "Jehovah." For example, Jehovah reveals Himself as Jehovah-Tsidkenu—"the righteousness of His people." When Israel woke up to realize that she could not live in the presence of a Holy God without a righteousness which she had not, Jehovah stepped forward and said, "I am thy righteousness." Jehovah-Tsidkenu—"the Lord our righteousness." And when Israel was called to be entirely and fully the Lord's, and she wondered how she could consecrate herself, Jehovah revealed Himself and said, "I



am the Lord that sanctifieth thee, that bindeth thee to Myself, setting thee apart from all others." Then Jehovah revealed Himself as Jehovah-Jireh—the Provider—who would meet all the needs of those who consecrated themselves wholly to Him. When Israel was being led into battle, Jehovah revealed Himself as Jehovah-Nissi—the Lord my banner—the Lord under whose banner their victories were to be won, and when the Israelitish soldier was stricken down in battle, Jehovah revealed Himself as Jehovah-Ropheka—"I am the Lord that healeth thee." There was a fuller revelation when the Psalmist spoke of Jehovah-Ro'i — "the Lord is my Shepherd, who leads me in the way I should go." And so on, all through the Old Testament dispensation, Israel was getting to know better who and what Jehovah was, and what she had to be as the "people of the Lord." Thus it went on through the years, until at last our Lord Jesus Christ came, and with Him came a new revelation of God. When Jesus stepped forth before men and said of God "He is our Father," what a revelation that was. He gathered up all the Old Testament teaching, and He said to men, "All that is in the word Jehovah is true, but it is also true that Jehovah is your Father." The might, the faithfulness, the eternity, is the might, the faithfulness, the eternity of a Father, who as a father pities his children, pities all those who put their trust in Him. And one further step was taken when the inspired apostle wrote down under the guidance of the divine Spirit the words "God is love." But I want you to notice, dear friends, that this supreme declaration, which is the goal of the divine revelation, the last thing God has told men about Himself, was made not in a word but in a Person. God did not tell us that He is love; He showed us Christ, and it was when men saw Jesus Christ, when they looked into His eyes, when they heard His words, when they saw His deeds, and when they saw the Godhead that was in Him blazing forth from Him, it was then that men learned that "God is love." So when we, gathered here in this hall this forenoon, are speaking about the love of Christ, we are dealing with the last thing God has told us about Himself; and we have to learn this, that all that we can know of God, is to be known through knowing the love of God as it is in Jesus Christ our Lord. This brings us to a second point. The love of Christ—the love of God in Christ—is not only the goal of the divine self-revelation, but the love of Christ

reveals the love of God as *grace*. You know there is a distinction between grace and love. In the word of God we often read of the grace of God, and we read of the love of God. What is the distinction? It is this: Love has no limits such as grace has; love may flow up, or flow to those that are our equals, but grace always flows down. And what the love of Christ has revealed to us, is that the love of God is a love that flows down to get hold of those who are unworthy of it. Oh, men and women, it would do us little good to know that God is love, unless the love of Jesus Christ had shown us that it was a love which took a gracious form and flowed down to us who were so unworthy of it! And the love of Christ reveals the love of God, as being gracious in this sense. It is a love gracious enough to bridge the gulf between the Creator and the creature. Is it not marvellous that God, who has so many worlds to look after—that God who is so great, who holds the heavens in His hands—should care for you and me? Yet He does it.

You remember how the Psalmist was astonished by this very thought. He looked up and saw the countless stars above and said, "When I consider Thy heavens, the work of Thy hands, the moon and the stars which Thou hast ordained,

"Then say I, What is man, that he  
Remembered is by Thee?  
Or what the son of man, that Thou  
So kind to him shouldst be?"

Is it not a wonder that God has time or care to trouble Himself about you and me? And yet He does. The life of Christ reveals the love of God as gracious, bridging the gulf between the Creator and the creature; so that I, weak and worthless as I am, may step into it and make it my own. But then there is something far more wonderful. The love of Christ, of which we are speaking to day, reveals the love of God as a love big enough to bridge the gulf between the righteous God and the guilty sinner. Oh, friends, one can understand the Creator caring for the creature that He has made; but the marvel to me of the love of Christ is that it reveals God caring for him who has sinned against Him. "God commendeth His love toward us, in that while we were yet *sinners* Christ died for us." Have you ever lain on your bed and wondered at it until the tears flowed from your eyes? God caring for the wretch who hurled His law back into His

face ; God caring for the wretch who turned his back on Jesus Christ and so long neglected Him.

“How couldst Thou be delighted  
With sinners such as we,  
Who, when we saw Thee, slighted  
And nailed Thee to the tree?  
Unfathomable wonder, and mystery divine,  
The voice that speaks in thunder  
Says, ‘Sinner, I am Thine !’”

And not only a revelation of grace bridging the gulf between the guilty sinner and the righteous God, but a revelation bridging the gulf between the holy and the unholy. Dear friends, the marvel of justification, of forgiveness, we shall never get over ; but I wonder how many of you are struck with the marvel of what is meant in this passage, “Christ dwelling in the heart !” Have you ever thought of the grace of the work of the Holy Spirit in coming to dwell in our heart—the Holy Ghost coming into contact with the defilement in us, putting up with it, bearing with it in that wonderful patience of His? I confess it is unfathomable to me. We know how it taxes our Christian grace sometimes to dwell for a day or two with people whom we call disagreeable. We go to live with them, and when the time comes for going away we do so with thankfulness, and we tell our friends that it was so hard for us to get on with them, even for a few days. Oh, Christian men and Christian women, have you ever thought how hard it must be for the Holy Spirit to get on with you, to put up with the defilement that is in your heart? And yet the love of Christ is a revelation that the divine love is equal to that. It bridges the gulf between God’s purity and our uncleanness, and is willing to come in and dwell there in our hearts until it has made them perfectly clean, and has presented us faultless before the presence of His glory. Now, did time permit, I might speak of many of the glories of the divine love as revealed in Christ, but I have only time to speak of it as the guarantee of our salvation. Have you ever noticed the closing verse of the eighth chapter of Romans, “I am persuaded that nothing can separate us.” From what? “From the love of God in Christ Jesus our Lord.” It is just that very love that is the guarantee of our salvation. If you ask me, dear friends, if I am going to be saved, I say “Hallelujah ! I am. Praise God for it.” And if you ask me

how I know this, I will tell you. I do not say it is because I believe; I dare not rest the weight of my salvation on my faith. God forbid! It is because of the love of Christ. "Nothing can separate me from the love of God which is in Christ Jesus our Lord." And if there are any Christian people here who have not got assurance of their salvation, perhaps the reason is that they are looking at their experiences and their feelings instead of to the boundless, matchless love of which we are speaking this morning. In the love of God who gave Christ Jesus to die for me; in the love of God who gave the Holy Spirit to strengthen me with might in the inner man that Christ may dwell in my heart by faith—in *that* is the guarantee that at last, in His infinite mercy, I shall stand before Him and be made perfectly blessed in His presence.

But now we must pass to the practical part of our subject. I have been trying to speak to you about the love of Christ; but oh! a man cannot do it. It is a love, if I remember the Greek word, that is "thrown" beyond knowledge. When one begins to speak about it, one sees it away up, reach upon reach above one's grasp, and one feels how unable one is to speak rightly of it. But it belongs to you and me if we are Christ's at all. Have you measured the significance of the word "rooted" in Christ? I think so many Christian people lose the blessing that is in the Word because the idea that "rooted" suggests to them is rather the idea of stability—fixed in Christ. Now, that is a blessed thought, and it is there; but I do not think that is the main thought. I think the thought is this—Christ, the love of Christ, all that we have been speaking of, is the soil in which we are planted and in which we have to grow. Now, how do you measure the possibilities of a tree? You do not measure the possibilities of a tree by what it is to-day, or what it is to-morrow, or what it is even next week; you measure the possibilities of a tree by the soil in which it is rooted. Let the tree be put in fat, sappy, rich soil; let it send its roots deep down; let it drink in day by day, hour by hour, the nutriment, the sap, the fatness of the soil; and as it appropriates the richness of the soil, it will rise in strength and in beauty till the birds of the air come and make their nests in the branches. Now, men and women, who will set limits to what a man or a woman may become who is "rooted in Christ"? Why, we have all the fulness of the Godhead bodily to draw



upon. Grace? Yes, boundless grace; for in Him are hid all the treasures of wisdom and knowledge. I do not think we have all wakened up to it. I am afraid there are many here who are living as spiritual paupers. I do not know what they are doing with their roots. I think, instead of sending their roots down, or along, they are trying to send them away to some barren soil in the world, and they cannot get any fatness or sap there. And so they are lean and hungry; they are careworn and weak-looking. When the world looks into their faces it wonders what kind of soil they are growing in. Brethren, the honour of Jesus Christ is at stake. We, if we are Christ's, are planted in Him. Are we rooted? are we sending our roots deep down? and are we laying hold of the fatness and the sap that is in Him, so that every grace in Him is reproduced in our life? Oh! if we only wakened up to it, what a revolution it would make in our lives! You want peace? Your life is worried, and you say, "We cannot help being worried in a world like this." Have you remembered that you are rooted in Christ, the very Christ of God who said, "Peace I leave with you, My peace I give unto you—My peace"? And what was His Peace? A peace that went through a life far more full of trouble than yours, and was yet calm in the will of God. Or do you say your life is sad, that there is little joy in it. Have you ever noticed those phrases in Scripture about Jesus rejoicing in the Holy Ghost?—the strongest word that the Greek can use—*leaping for joy*. I believe that in the life of Christ there was a deep well of joy, deeper than any man ever knew, because His will was constantly in the line of the Divine will; and you and I, being rooted in Christ, have a right to ask Him for the joy, and He will give it to us. "These things have I said unto you that my joy"—Christ's own joy "might remain in you, and that your joy might be full." And then you want power for work. Why, brethren, it is there also—"Strengthened with might." And where is the might to come from? It cannot come out of us; to the very end we are utterly weak. But oh, it can come out of the soil.

Brethren, when we have a Christ who is God, and when we are rooted in that Christ, why should we complain of weakness? If we are weak, is it not in the mercy of God discovered to us that we may put ourselves into the hand of Him who is omnipotent? Now, if we have not been drawing on this

reservoir—the unsearchable riches of Jesus Christ—why not? Oh! men and women, I am persuaded that God has practical, definite, soul-searching work to do with some of us before our lives put on the graces that He is desirous should appear in us. It may be that some of our roots that have gone elsewhere will have to be torn up and cut off. It may be certain hindrances that God will reveal to us, if we are only honest in asking, will have to be taken away; and after that preliminary work of searching and cleansing is done, then God will lead us to lay hold, as we have never laid hold before, of the Christ, the love of Christ, in whom we are rooted. And as we begin to draw it into our being, we shall begin to understand what the apostle means in this most magnificent passage of this most magnificent epistle; we shall begin to know something of “the love of Christ that passeth knowledge,” and ere we are aware of it, shall realise what it means to be filled unto all the fulness of God. May God make this the portion of all His people here!

Prayer was then offered by the Rev. Dr. HERDMAN, after which the first verse of the 29th hymn was sung—

“It passeth knowledge, that dear love of Thine.”

The meeting then separated.





# The Lobe of Christ:

## THE ADVANCEMENT AND ATTAINMENT.

ADDRESSES BY

LORD POLWARTH.

REV. J. B. FIGGIS.

REV. F. B. MEYER.

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*Wednesday Evening, June 27th, 1894.*

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THE meeting was opened with the singing of the 14th hymn—

“Oh, Saviour, we adore Thee.”

Prayer was then offered by a gentleman on the platform, after which part of the 17th chapter of the Gospel according to John was read.

### The CHAIRMAN.

Beloved friends, I think in the subjects we have been dealing with at these meetings, there is one which perhaps has not been dwelt on quite so much. It is the family thought—the thought of the family. We are gathered here to-night as part of the family of God on earth—one with the rest that are in heaven. Beloved friends, in these words of our blessed Lord and Saviour, you see how He views us all as one, all His redeemed as one—one in Himself, and one with one another; and as we meet together here, it is our blessed privilege that we should realise that the love of Jesus our Lord and Saviour binds us together as one family in Christ

Jesus ; binds the saints of God on earth ; binds them together with the saints of God in heaven. We are gathered here to-night to listen to what God may give His servants to say concerning the wondrous love of Jesus Christ our Lord. Christ speaks of the love that the Father hath to Himself, and the love that He loved to shed down, and does love to shed down on us now. We look within the veil, and see Jesus Christ in the glory, and see Him shedding down upon us that love to-night—the love of Christ, which passeth knowledge.

Hymn 16 was then sung—

“ Ten thousand times ten thousand.”

### The Rev. J. FIGGIS.

All Europe has been stunned by the news of the assassination of the President of the French Republic. A few years ago all Europe was stunned by the news of the judicial murder of the Archbishop of Paris. As they led him forth to *Père la Chaise* where he was to be shot someone found that he had marked upon the walls of his cell a great cross, that he had written at the summit of the cross “breadth,” at the foot of the cross “length,” at one arm of the cross “depth,” and at another arm of the cross “height.” We may hope that the dying man’s last thoughts were fixed upon the dying Saviour. Where can our thoughts better be fixed, whether for life or death, than upon the breadth and length and depth and height of the love of Christ?

How are we to understand these words? One who is wont to address children told me only yesterday that sometimes he has gathered the little ones, and he has tried to show them something of the *breadth* of the love of Christ by telling them to stretch out their arms and to remember that He loves little children everywhere, and the *length* of the love of Christ by getting them to put out their arm at full length before them and saying that Jesus Christ loves them ever so long, and the *depth* of the love of Christ by pointing the finger downwards and reminding them that Jesus Christ loves them ever so far down (however humble and however sinful we may be), and the *height* of the love of Christ by stretching both arms up towards the sky, and reminding them that He loves them enough to take them home to heaven. He gave me these words too, the *breadth*, “God so loved the world.”



"Other sheep I have which are not of this fold." "As far as the east is from the west." The *length*, "I have loved thee with an everlasting love." "Having loved His own that were in the world He loved them unto the end." The *depth*, "Emptied Himself, became obedient unto death, even the death of the cross." "To save sinners of whom I am chief." The *height*, "Father, I will that they whom Thou hast given Me might be with Me where I am that they may behold My glory." "Now are we the sons of God." "When He shall appear we shall be like unto Him, for we shall see Him as He is."

Are there any illustrations I wonder in holy scripture that may help us to understand these words, breadth and length and depth and height? They remind me of the holy of holies. We are not told the exact dimensions of that holiest place in the tabernacle, but we are told it in the case of the temple. In the first book of Kings vi. 20, "and the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in height thereof, and he overlaid it with pure gold." Now may we take it, I dare not say as a type, but as an illustration of the love of Jesus? Is not the love of Jesus the holy of holies unto millions of souls? Is not the love of Jesus the inner sanctuary into which now, as the veil is rent, we are permitted as priests to enter. Think of it then. We stand upon a pavement which is redemption ground, and that ground is laid, every stone of it, in the love of Jesus. We stand between walls of providence and grace, and whether it be the providence of His hand or the grace of His Spirit, in either case we are surrounded by the love of Jesus. We stand under a canopy which is bright with glory and full of mercy. It is a very heaven of heavens to us, but it is a heaven of love, the heaven of the love of Jesus. Whether, therefore, we look up we look into the love of Jesus, or whether we look down we look down into the love of Jesus, or whether we look at the right hand it is to the love of Jesus, or whether to the left hand it is to the love of Jesus. There are other attributes. Every attribute of God is here. Not one shall be lost, but in this place of worship in which, as priests, we minister through the blood of Christ, we find ourselves in a sanctuary of blessing, because it is the temple of the love of Christ. The oracle is one full of love in breadth and length and depth and height.

But we need not only a place of worship but a place of WORK, not only a sanctuary but a city to dwell in; and are we not reminded that this city for all the activities of life, for all the social joys of life, for all the relationships one with another in life, that this city may be unto the believer the love of the Lord Jesus Christ? For we read in Rev. xxi. 16, "And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal." I am not sure but that this city may be taken to be the glorious prolongation and exposition of the oracle, that holiest of all in the holy temple of Jerusalem; for we read in verse 11 that the city has the glory of God, and the glory of God is the shekinah shown in the Holy of holies. We read in verse 22, "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it," as though instead of that oracle, now the whole dwelling-place, with the whole saved family of God, were one oracle, one temple; and in verse 23, "The city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the Light thereof." No window let its light into the holy place of Jerusalem. No lamp shed its light around. It was all dark, save when the glory of God in His celestial splendour came down and filled it with that uncreated radiance, and this city also would be darkness if the sun withdrew its shining. It would be darkness if no moon is there, nor have they light of candle or of lamp. The Lord God giveth them light; He is their temple; He is the Lamp of the temple also, and so they abide in Him, and He in them, shining upon them for ever and for evermore.

But there was a man with a reed to measure the temple, and the man with the reed may be sent forth now, as it were, to take the dimensions which are indicated for us in our subject. How shall he measure for us the BREADTH of the love of Christ? John, the seer of Patmos, looking up from that island into the heavens, saw the heavens opened, and a great multitude which no man could number out of every kindred and people and tongue and tribe, and there was not one in that multitude but was the object of the love of Christ, not one in that multitude but owed his redemption to the love of Christ.

Do not fear that the multitude is so great, however, that

you will be lost in the crowd. When on some bright wintry night you look into the sky you see the milky-way—a path of star dust in the sky, it seems—but the telescope of Lord Ross was discovered, and other lenses, and these have broken up the path of starry dust into separate orbs, and each gives forth its shining now for the astronomer's eye. There is no milky-way in the firmament of living stars when the Lord Jesus looks upon it. He bringeth forth all their stars. He calleth them all by name. Each one hath his separate acknowledgment, and the love of Jesus is as minute as it is mighty, and can individualise each one child of His heart.

We might go on to tell of the elect angels, of the saved of other worlds, if such there be. And must we leave out the lost? Must we leave out the lost? I trow not. I know that in this book we read about the wrath of the Lamb. I know that if any will not repent and believe the wrath of God abideth on him. But wrath is not hatred, and it is for us who are teachers to tell men that if they should make their bed in hell it is not because Jesus loved them not, but because they rejected the love of Jesus. The breadth of the love of Christ passeth knowledge.

And yet there is a difference. Oh! yes, there is a mighty difference between the love to the lost and the love to saved souls. Just as in the eternal city in olden days travellers used to be delighted with the dome of silver that sprung up in their sight on Rome's birthday, and then in a few short moments they saw it changed to a dome of yellow gold, so the love of compassion that shines down upon all the souls of God's creation is exchanged and intensified for the love of complacency, which burns with its amber brilliance for all those that have come to Jesus and been found of Him.

What shall we say whereby we may understand the LENGTH of the love of Christ? Think of it by your own life for a moment. How long is it since Christ began to stir your heart with anxious questionings? How long is it since first your conscience was made uneasy for your sins? How long since He brought you a rebellious prodigal to His feet, looking up trembling through your tears, and trusting through your fears, and finding salvation through His name? Months, years, have passed over most of you since then—years of broken allegiance, years of fickle service at the best. It may be there have been wanderings. It may be there have been backslidings. It may

be that again and again you have grown cold, you have grown estranged, you have grown hard and almost indifferent to your best friend, but He has never changed, and He bids me tell thee to-night, if thou art a wanderer at this moment, that He is the same yesterday, to-day, and for ever. His heart beats as true as the first day He drew you to God. He longs for the intensity of your first love, even if you care not for His. He yearns over you with a perfect yearning and an intense constancy. The length of the love of Christ abideth still.

Aye, and your short life is no measure of His own. You must go back and back through the ages during which He has stood at the golden altar of incense presenting the prayers of all saints, and it is we who have been weary of praying, and not He weary of presenting. You must go on and on into the eternity to come, when He will spread His shepherd's tent over you, and will lead you to living fountains of water, and the silver surface of time shines with the love of Jesus, and the waves of eternity raise their golden crest with the lustre of the same undimmed and undying love. The length of the love of Christ passeth knowledge.

We have two measuring lines whereby we may try to plumb the DEPTH of the love of Christ. The one the line of our life of sin, and the other the line of His life of salvation. Our life of sin, we cannot bear to think of it. It does not do for us to think of it long and often, to go back upon our vileness, our coldness, our meanness, our lovelessness, and unlovely appearance, as it must have been in His sight, who read us through and through and searched into our inmost hearts. Now think of sinners like yourself multiplied by the population of the world, added unto the population of age after age and generation after generation. Think of the sins of God's people—aye, of the sins of God's people. Think of the divisions in the church; of the impurity in the church; of the persecution in the church; of the error in the church. Think of the ten thousand evils that Christ has borne, and borne so patiently with His own people. Then for an instant let the sin of the world come to mind—the sin of those that draw iniquity with a cart rope; the sin of murderers, of adulterers, and of idolators. Oh, think of these iniquities going up to high heaven, and demanding vengeance. But the blood of Jesus has been all the time demanding mercy, and the voice of the blood of Jesus has prevailed, and the cry



for mercy has been answered and the world has been spared; and God is pleading with it, and we are ambassadors for Christ to carry that pleading unto the ends of the earth to-day. Turn from all the sickening spectacle of man's sin unto another. Turn to that scene that was enacted when the Word and Wisdom of God—the only begotten, the Son of the Father—left the heavens and came down, with darkness under His feet; down into this world of sin and misery, to mingle with the misery, to be tempted with the sin, and then to bear it in His own body on the tree. How shall we think of Him? As one who, when some terrible accident breaks out in one of our collieries, asks to be let down to search for those who are perishing? You see the windlass, you see him get into the basket, and you see them uncoil and uncoil the rope, and he is lowered and lowered. You think of him in the midst of the darkness and *débris*, and now you think of him getting near to the workmen who are buried there. Can you think of this? Can you imagine that as he approaches to them they refuse him, they resist him, and some, more hardened than the rest, plunge him into the waters that are rising there, and he loses his own life in seeking to redeem theirs. 'T is a poor, pitiable picture of the love of my Lord Christ, for He came to die. He knew from the first that He would have to die. Willingly did He descend into all the danger and the sin. Willingly did He bear all the sorrow and the shame, and then His hands were nailed to the tree, and He carried the burden of the sin of mankind on that accursed tree, and bore the guilt of it out of God's sight for ever. Was ever love like this?

“Oh for *such* love let rocks and hills  
Their lasting silence break,  
And all harmonious human tongues  
The Saviour's praises speak.”

And what shall we say of the HEIGHT of the love of Christ? Have you ever tried to climb a mountain, and when you have gone a little way up to what looks like the summit, spent and weary, you discover that there was another summit yonder, you put on more force, and you climbed that, only to find there was another summit yonder, and when you put on more force and scaled that, there was another summit yonder? It is even so with the love of Christ. There are things above. There are always things above, and unto all eternity there will

still be things above ; and this is why the love of Christ can fill and cheer and comfort every heart. What the soul needs is an unsatisfied satiety. That which is fulness for the passing hour, and which promises continuance for every hour of future existence. All good is there. All grace is there. All gladness is there. The height of the love of Christ passeth knowledge.

Now, mark you, this breadth and length and depth and height of this divine love are set before us as a lesson, and we are come to school to learn it. It is a school in which there are wonderful scholars, for we are seeking to learn "with all saints." Abel has been learning it for six thousand years, and he has not learned it yet. Abraham has been learning it under wonderful advantages for many ages, and he has not learned it yet. Moses, with all his wisdom, has been studying it, and David with all his poetry, and Daniel with his prophetic insight ; but not one of them has mastered the lesson yet. "Which things the angels desire to look into"; and with angels and with saints we are permitted in this school of grace to study this lesson, and to seek to comprehend this love, and how much depends upon our comprehending it.

For want of our comprehending the *breadth* of the love of Christ we get bigoted and narrow, "and children of one family fall out and chide and fight"; but if we learnt the lesson, then we could never be divided. Methinks it was the right learning of this lesson that filled the saintly soul of William Pennefather with the desire and the affections that are at the foundation of this building, and of all the work that clusters round it. Aye, and don't you think that if we comprehended the breadth of the love of Christ we could not be cold to the other sheep He hath who are not of this fold. The words are on the grave of Livingstone in Westminster Abbey. The other sheep. The lost sheep upon the mountain. The dark mountain of heathendom. We would go and search them out as a shepherd seeketh his flock, for we know the breadth of our Shepherd's heart of love.

And for its *length*. Do you think we could tremble and turn pale, that we could fear this trial and dread this temptation, if we thought the Lord Jesus Christ were living just here and just now? And what shall I say about the *depth*? Why to comprehend that we must say with Thomas, "Let us go, that we may also die with Him." We must be "crucified with Christ," or see that we *have* been, and that we are on the other

side of our doom, that we are on resurrection ground, that we have the stream from the fount of the Saviour's present life pouring into our hearts to enable us to live unto God and unto holiness. And for its *height*—the comprehension thereof. Ah! that will occupy heaven. That will take up eternity, and

“Oh! eternity's too short  
To utter all His praise.”

Now I want to know, Is this love of Christ making you lovely? One had been talking of a sacred theme like this, and another said to him, “It is so sweet.” “Is it indeed?” he replied. “Does it sweeten your temper?” Does the love of Christ make you lovely? Does the love of Christ make you loving? “The love of Christ constraineth me,” saith Paul; and it made him ready to be sober, or to be beside himself, that he might save men. Such was the effect of this love upon that heart. What is the effect of this love upon our hearts to-day? God give us grace to give the right answer, and to go from this school and from this study empowered, inspired, and constrained by dying love to live for Christ. Amen.

The 29th hymn was then sung—

“It passeth knowledge, that dear love of Thine.”

### The Rev. F. B. MEYER.

What the song of Solomon is to the Old Testament, that the Epistle to the Ephesians is to the New. It is the fragrant love letter of God to His children, and one of the key-words of the epistle is the word *love*. The apostle had not gone far into the epistle before, in the first chapter and the sixth verse, he speaks of “the beloved.” That is the position in which our Saviour stands to His Father. But in four other places he discriminates the various shades of the love of Christ to us, for we speak now of “the love of Christ that passeth knowledge.” In the first chapter and in the fifth verse, adopting for a moment the possible rendering of the margin of the Revised Version, we have the love of Christ shown to us in foreordination. In the second chapter and in the fifth verse, the love of Christ is shown in His identification with us. In the fifth chapter and second verse the love of Christ is shown in His bloodshedding, and in that same fifth chapter and twenty-fifth verse the love of Christ is shown as the Bridegroom and

the Husband of the soul. The love that is deathless as His own love; the love that dared to stand together with us before the gaze of all worlds; the love that stooped to redeem us by the gift of blood; and the love of which the strongest, deepest love that ever man had to woman is as the glowworm torch compared to the sun in its meridian strength. I want to focus my text. It will be of very little service to thee, and thee, and thee, oh! soul, shouldest thou leave this place with a vague intellectual knowledge of that love. I would that thou shouldest hear the Bridegroom say to thee, "I love thee." That there may be a definite apprehension on the part of all. For there is as much love for each as though there were no other being in heaven or upon earth to share the love of Christ with thee. "Thou art as much His care as if beside no man nor angel lived in heaven or earth." It is not at all wonderful, therefore, to be told in the text that the love of Christ passeth knowledge, or, as I suppose the Greek might be rendered, passeth limit. It is illimitable. The love of Christ to thee, and me, and each, is illimitable. The whole wealth of Christ's heart, the infinite wealth of Christ's infinite heart, is thine to-night as though the sun should shine to light one firefly, or the Amazon flow to water the roots of one daisy. Jesus Christ, who combines the sympathy and tenderness of man with the infinite capacity of God, loves the lowly, weary, sinning, worthless soul with all His force and gentleness and strength. It passes knowledge, and yet we may know it. That is the divine paradox. A paradox states a truth antithetically. We can know each antithesis. But there is a deeper truth beneath. I cannot touch that deeper truth, but only the antithesis. First, that the love of Christ passeth knowledge; and, second, that we may yet know it.

FIRST, IT PASSETH KNOWLEDGE. We would be prepared to believe it because God is always passing out of knowledge. I once heard a scientific man say that he felt himself to be living in a garden, and from the place where he stood pathways opened up and out right and left and all round; but which ever pathway he took, after going some few steps, the pathway was lost in the moorland waste, and further progress was barred by the notice, "Further progress is impossible." If that be the confession of a man of science, how much more shall it be true of us who to-day are standing in a very paradise of love, whilst all around us pathways lead forth to the love of



the creation, or the love of Providence, or the love of our redemption, or the love of our fore-ordination and election? But whichever path we take, and begin to explore the love of God, we shall discover that His love, like all the rest of His attributes, will soon leave us behind, and we shall find ourselves face to face with the limitation of our ignorance, because this love passeth knowledge. Is it not well that it should? Do you not think that the sublimity of nature comes from infinite distance and infinite depth? What is it which at night gives to the upward view that sense of magnificence? Is it not the thought of illimitable space. Why do your children love to get down to the seaside. Is it not the sense of space and distance to the far horizon line? So it is with the glaciers blue with depth. It strikes me that there is a sense of grandeur in being loved with a love like this. You may dive into it with no fear of collision, deeper, deeper always, yet it is ever beyond you. Now let us just take three or four texts to show why we cannot know this love.

Romans viii. 39 tells us that the love of God is in Christ Jesus. Do not think because it is a man who loves you that you have lost anything of the fulness of the love of God, because the love of God is in Christ, and therefore, of course, the love of Christ must partake of the nature of God's. One can hardly go further. It seems too wonderful to believe that all God's love is in Christ, and in Christ that it might be tempered and toned before it encountered the delicate organism of our natures. As the sun may not strike on the babe's eye save through the undulations of the ether, so the great love of the infinite God would be our destruction did it not come through the nature of Him who loved the children, who wept over the city, and who allowed the woman to wet His feet with her tears. But you must not think that you lose anything of the love of God because it comes through Christ.

Take yet another text—John xiii. 1—"Having loved His own which were in the world, our Lord loved them to the end." Too often that word is taken to mean that He loved them to the end of His mortal career, surely altogether inadequate. I prefer the Revised Version, that says, "He loved them unto the uttermost." As much as to say that He loved them to the uttermost possibility of love, that there was nothing in the conception of love which the love of Jesus left unexhausted or unexplored.

Take another text—John xv. 9—“Even as the Father hath loved Me, I also have loved you.” Do you want to know how much Jesus loves you? Ah! soul, before thou canst master that arithmetic thou must learn another mode of computation. Tell me first the love of God the Father to His Son, and I will tell thee the love of the Son to thee. Dost thou wonder at the love of Jesus, sinful, weak, ignorant man? Dost thou wonder that it passeth knowledge?

Or take one idea more from Ephesians ii. 7. In this marvellous epistle we are told that God the Father, who loves us in Christ, is going to make His love to us a specimen of love through all the ages. There are two things which God is going to show to the principalities and the powers of other worlds; the one is in the second chapter and the seventh verse, “The exceeding riches of His grace and of His kindness,” and the other is in the third chapter and in the tenth verse, “His manifold wisdom.” Do you wonder then that it passeth knowledge?

We may gain one more suggestion from the expression *saints*. One saint can only see his side of it. If you ascend Snowdon, you go up from Capel-curig or Llanberis or Beddgellert, and will only see one slope. In order to form a true conception of Snowdon three travellers must start each by a separate route from Llanberis the one, Capel-curig the other, and Beddgellert the third, and only when the three meet on the summit will they know the whole of the mountain's grandeur. So the Baptist must come from his side, and the Congregationalist from his side, and the Presbyterian from his, and the Church of England man from his, and it is only when all the saints meet together, and each has caught his own angle-view of the love of Christ, that the Church will understand the whole. It is because our powers are so limited that we cannot take it in. And yet there is one other thought suggested by *saint*. We are not holy enough. We must be saints to know the love of Christ, and the more saintly we are the more we shall know, because anything which is not perfectly saint-like casts a blur upon the mirror and dims it. I would we might be quiet a minute, and each say to himself and herself, “It is not the feeling of complacency, it is love. If it were complacency God would only like me when I am good. But He loves me. It is not benevolence, that is only a kind feeling. It is better than this. God who fills everything loves me in

Christ with a love that passeth knowledge. You may not feel it, but you must believe it. You may have no responsive motion, but that does not alter it. The earth may wrap itself in clouds, but that does not affect the sunshine, and that you feel weary, depressed, sin-stricken, almost helpless, does not alter or affect the fact that, as you sit away in the gallery or in some other remote corner of this place, the whole of Deity is pouring out its tides towards you through the channel of Jesus Christ. Is not that enough to banish loneliness, depression, and the fear of ultimately being cast away? It is impossible that God should ever let one go upon whom He has set His love. The illimitable love of Christ to the soul has sometimes so engrossed and overpowered holy men that they have been beside themselves. I was reading of Flavel, who on one occasion was travelling by himself through the country on horseback. He tells us that he became suddenly conscious of a very sweet and powerful sense of God's personal love to Him, so much so that he became oblivious to the road, the country, and all that was happening. He says, "I did verily think that as I stood there—for his horse had come to a stand—that if I were in heaven I could hardly hope to have more blessedness than I then enjoyed." A passer-by startled him, and he found his way to the inn where he was to spend the night, but he said that all that night his consciousness of being loved by God swept over him wave on wave, and he could not sleep; only he adds, "I was more rested than I had been by many nights of sleep, and I saw in my soul things I had not known." May it not be that God is wanting to say as much to some of us, but we are so busy, so hurried, and so monopolised by little things that we let the great stream pass by, indifferent to the murmur of its waves.

THOUGH GOD'S LOVE PASSETH KNOWLEDGE, YET WE MAY KNOW IT. It is conceivable that a settler should receive many acres, and even square miles, of territory of which he knows but little in its whole expanse; but he may know something of the character of the soil in the few acres which he first enclosed and cultivated. Cannot you see him arriving there? Settlers' waggons pass through Chicago by the hundred a week to the Far West. A man will take his wife and his children, his farm implements and a few household utensils, and travel to the unoccupied lands. He will finally come

upon his new estate. Selecting some corner of it, he will erect a shanty to shelter himself and his dear ones; and when he has done all he can in a few weeks of labour, he says to his wife, "Wife, I am going to survey our property." He climbs some mountain, and looks far away to the horizon, or the flashing waters of lake and river, and all is his. How little he knows of the wealth of his estate. But presently he goes back and says, "Wife, we shall be old and grey before we know all that we possess in this place. But we will begin to cultivate the little plot round our house, and every year put the fence further back, bringing the limit of our experience ever nearer that of possession." So, men and women, we are settlers upon the continent of the love of God. We only know a little of its coastline, we fringe its shores; but what the wealth of that continent is we shall never know, for it has no limit, no bound, no end. Let us, however, follow on to know and enjoy this wonderful love. We should know it first *as a matter of doctrine*. It is a great thing to increase our knowledge of the love of God by the reverent study of His word. I have not much faith in a man who discounts doctrine. What the bones are to the body, doctrine is to the fabric of the moral and spiritual life. What law is to the material universe, doctrine is to the spiritual. Get an intelligent knowledge of doctrine, the doctrines of the grace of God, and hold them fast. If you have time additional to that you give to the Bible, study strong books, books that will give you true conceptions of the love of God, and the lines on which it runs, and the laws which it has followed and will follow. I think we need to know the love of God doctrinally; and *then, secondly, we should know the love of God by meditation*. I was reading of one called Isaac Andrews, of whom Dr. Calamy writes. He was a devoted minister in the North of England. He wrote a book called *Looking unto Jesus*, which is very sweet and fragrant. It is said that he was in the habit of preaching eleven months in the year, and spending the twelfth in a little hut in the woods, that he might have uninterrupted leisure for meditating upon the love of God to him. Do you not remember what Rutherford said when he was put into prison? "My enemies thought that they would put me in prison; but they have put me into the King's banqueting-house, and the banner of His love has been unfurled over my head."



*Thirdly, we should know the love of Christ experimentally;* that is, we should sit down and ask for the Spirit of discernment to see the thread of love running through the beads of our life. "Whoso is wise will observe these things, even they shall understand the lovingkindness of the Lord." If you read that psalm you will find there is an account of storm, of a march through an arid waste, and of seven different episodes, many of them fraught with pain, and at the end of it the psalmist has what you may call the audacity to say, "If a man wants it he will find the lovingkindness of the Lord in the storm, in the wilderness, and even in the prison-house." Let us therefore sit down and let that thought permeate the heart. Have your pencil, if you will, and begin to put down all the manifestations in your life of God's love to you, and methinks the more you write, like Bunyan's *Pilgrim's Progress*, the more it will grow on you, and you will fill one sheet of paper and want another, and then another and another. I would like a man who is disappointed, whose heart is full of depression and desolateness, to try my recipe, to put down in order the manifestations of Christ's love, the sin which has been forgiven, the iniquity pardoned, the waywardness and wickedness with which He has borne. Oh, man, come sum it up, and I think you will throw down your pencil when you are half way through the enumeration, and say it passeth knowledge. *Lastly sympathetically, by sympathy.* Kepler, the great astronomer, who laid the foundation of much of our knowledge of the stars, one day exclaimed, after spending hours in surveying the heavens, "I have been thinking over again the earliest thoughts of the Creator," and I think that every time a man or woman sacrifices himself or herself for another he is thinking over again the earliest, deepest thought of the love of Christ. Have you not often felt as though God kept training you? When you first loved that twin-soul, now your husband or your wife, did you not one day say to yourself, "I love?" I suppose this is what love is, and in that first attraction to another you woke up to a new realm and cried, "Why I suppose that Jesus Christ's love to me is something like this, only infinite." The quality is the same though not the quantity. Every time you do a gentle act for another who does not deserve it, every time you lay down your life to save others, every time you endure shame and spitting and

scorn to rescue lost women and lost men, in the glow of your human interest, and amidst disappointment and rebuff you say, "Well, thank God, I am seeing deeper than ever I saw before into what Jesus has been feeling for me." Abraham learnt more of the love of God the day he was led up Mount Moriah than anything else could have taught him.

Perhaps there are men and women who have been listening to me, and who are saying, "Well, well, my life has been so dreary, so perplexed, that I cannot think God loves me." I pray you remember a text which says that we must know and believe the love. Standing upon the granite block of redemption and providence, and the blessings which have come to our life, we must dare to face the inexplicable, the dark, and the mysterious, and reason that the pathway of love lies through these also, and when we have traversed them we shall look back on a trail of light. The love of God has never once failed me, and though I cannot see it, or how that trouble which menaces me is consistent with it, it is only the text over again, "The love of God passeth knowledge." You cannot know it, you cannot tell its great and devious track. "His footsteps are in the sea, and His path in the mighty waters." You cannot always follow Him, but you may always believe that there is love, though it passeth knowledge.

We need a baptism of love to-night. We all need it. Many are leading such a miserable life of repression; they are ever dying to jealousy and hatred and ill will and suspicion and dislike. Of course we do not admit these things, and yet they incessantly torment us and follow our footsteps, as the dog which we mean to leave at home, but which follows us. And in so far as things are permitted in heart or life they exclude the consciousness of our Saviour's infinite love. Let us absolutely and for ever put away all these—wrath, anger, malice, ill-will, and all uncharitableness. Let us reckon that these have neither part nor lot in our new resurrection-life. Let us give up our ill-will about each and all who may have injured us, or at least tell Christ that we are willing to be channels through which His love may flow to them. And when this is so, and in no part of our heart there is cherished aught that is inconsistent with perfect love, we shall not only understand as never before the unsearchable love of Christ, but we shall be able to claim a baptism of the Holy Spirit, who sheds abroad the love of God in willing, obedient, and believing souls.



# The Fulness of God :

## THE FOUNTAIN AND THE SUPPLY.

ADDRESSES BY

LORD POLWARTH.      REV. MARCUS RAINSFORD.  
REV. J. G. TRAIN.

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*Thursday Morning, June 28th, 1894.*

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HE meeting was opened with the 26th hymn—

“Holy, holy, holy, Lord God Almighty.”

After which the Rev. H. C. J. MOULE offered prayer.

Portions of Scripture were read by the CHAIRMAN from the first chapter of the Gospel of John, and from the third chapter of Ephesians.

### The CHAIRMAN.

Dear friends, this is the blessed climax to which we have come to-day. This is the blessed thought to occupy us this morning. May God the Holy Ghost guide us unto all truth. I remember many years ago, at a Christian conference in Scotland, our dear brother Theodore Monod, who was present, looking round at God's wonderful works, said, “In the beginning—God.” Blessed truth. In the beginning—God. In the beginning—God, and what, dear friends, of us? I love that old word—“What is the chief end of man? The chief end of man is to glorify God, and to enjoy Him for ever.” I frankly say there was a time in my life when I thought that enjoyment of God was a very long way off; but, dear friends, the Lord teaches us that now, even now, it is within our reach.

Why did God make me? I put it to every man and woman in this great hall to-day, "Why am I?" and the answer in God's name I will give is simply—God. God made you for Himself, for His own service. God made you for Himself. "In the beginning—God." "All things are of God." So you have that word in the Old and that in the New Testament linked, the two together. The first word of the Bible—"In the beginning—God," and then to begin with God, where the apostle pleads with men he says, "All things are of God." *There* is the great difference between human religion and divine reality. Human religion, man's religion, is just as a feeble attempt to make a ladder upwards to heaven. All things of revelation, all things of grace, spring from the heart of Jehovah, and come right down to us. The fulness of God. Dear friends, when God made me, He made me for Himself. You remember there was a time when there was only one man. God made that one man for Himself. Do you remember, and have you ever taken in, that God made you for Himself? There is a passage in our Lord's words which often comes to my heart. When He said to the woman of Samaria, "God is a Spirit, and those that worship must worship Him in spirit and in truth." Then that wonder of wonders comes—"The Father seeketh such to worship Him." Jesus, the beloved Son, the joy of the Father, comes into this world, and He says to us, the fallen sons of men, whom He came to redeem and to restore to His Father, "The Father seeketh such to worship Him." That is why I have come. That is why I am in this world. That is why I have come to suffer and die. "The Father seeketh such to worship Him." God's love is so infinite, God's fulness is so infinite that it cannot be, if I may say so, satisfied without the creatures He has made. He cannot be satisfied without you, my brother, my sister, or without me. He wants us that He may fill us with all His fulness. When God made man He made him for Himself. When He redeemed man He redeemed him to Himself. Oh! wonders of redeeming love, of which we heard yesterday so much—redemption love, the love of God bringing us back.

I think of that wonderful word sometimes, "I took thee from the ends of the earth." Oh, dear friends, have you not been at the ends of the earth, as far away from God as you could get, and to the ends thereof? God bringing us to



Himself, redeeming us unto Himself with the precious blood of Jesus. When God regenerates a man He imparts to him Himself. Oh, dear friends, what a wonderful mystery this is, that God should give us the light from above. That blessed expression, "Children of God," is no mere metaphor, it is a wondrous truth. Every child of God is a partaker of the divine nature, born from above. Then again, when God raises up man from the dead in regeneration He unites him to Himself. It is the same thing if you like so to take it—the union of God in Christ Jesus—united to Christ Jesus. Oh, dear brother and sister here, are any of you cast down with temptation, some of you young Christians? How are you to get along? How? You are invited to Jesus Christ. I remember a dear man of God once saying, "Oh, don't you go always thinking that you are just an instrument to be used by God; you are something far better than that; you are a member of Christ's body; you are part of Christ. He might throw away a useless instrument, but He will never part with Himself." Oh, young Christians here, just realise, You who have fled for refuge to the hope set before you in the gospel, how wonderful is the love of the Father through the blessed Son, and which rests on you this morning, my brother, my sister, in union with Him. When God fructifies man He enriches him with Himself. Have you, and have you often, studied that wonderful chapter, John xv. Oh, what a mine of treasure there is in it! Christ, the true vine-stem, giving forth all His life to His members. Look at the vine when it is putting forth its green leaves in the springtime, and think of the life that is rising up through every member of the body. Often do I love to think, as I look at a great tree, that there is life for *every* branch. There are large branches there, and there are little branches there, and there are slender twigs right at the top, but they all share in the parent stem-life. Oh, dear friends, God likes to enrich His children, to enrich, to enrich. Why are we here at this Conference? We want to be enriched this morning with all the fulness of God, and the enriching stem makes the branches to grow, and makes them to bear meat and fruit and flower—everything is enriched with all the fulness of God. Our last thought is that God glorifies man, He glorifies him with His glory. I love to think of that. Jesus Christ does not say, "I will give you a mansion there, and I will give another a mansion there, and I

will give you a crown of glory apart from Myself; but you are my Bride, and you shall share with Me the glory which I had with the Father before the world was." As we look up there from this Mildmay Conference, and think of the saints in glory with the Lord Jesus, what are they doing to-day? Oh that we may have power to look as they look! By faith we can look, but they see eye to eye, "Beholding My glory which I had with thee before the foundation of the world." There is Blackwood, Pennefather, Mrs. Pennefather, your beloved ones in Christ; they are looking at Christ face to face, and they are drinking into their spirits the fulness of God. Oh, it will come! Let us just sit with open hearts that we may be filled with all the fulness of God. Let us pray.

The CHAIRMAN here offered prayer, after which the hymn—

"Help us, O Lord, to praise."

### **The Rev. MARCUS RAINSFORD.**

I remember on an occasion long ago, when I was unexpectedly, so far as I was concerned, called to occupy a position which I felt but ill-qualified to fill, a dear friend, who is now in heaven, said to me, "Remember, all God's people who are about to hear you will be lifting up their hearts to God that He may speak through you." I sincerely desire to realise that this is the circumstance under which I am now called upon to address you, and that you will ask God before I begin that I may not "darken counsels by words without knowledge" in speaking to you upon a theme which passeth knowledge, and into which the very angels of God themselves are desiring to look. I profess, dear brethren, to know nothing of the fulness of God but as it is manifested in Christ, and as the Holy Ghost sent down from heaven has been pleased to make it known by His word to the sons and daughters of men. Our Lord Jesus Christ is the Treasury of all the fulness of God, and Christ is God's free gift to you and to me. Will you remember three passages in the word of God? I want you to see, as I want to realise myself, that we have a whole Christ to live upon. God never did anything by halves, and least of all has He done salvation work by halves. In the first chapter to the Colossians you read, at the 19th verse, "It pleased the Father that in Him should *all* fulness dwell." You will observe wherever the fulness of Christ is mentioned in the Bible it is associated as here with God's supply in Him

for the need of His people. "Having made peace through the blood of Christ, by Him to reconcile all things to Himself; whether they be things in earth or things in heaven." Again, at the ninth verse of the second chapter, "In Him" (that is, in Christ) "dwelleth all the fulness of the Godhead bodily." Observe the connection, "And ye are complete in Him" (filled full in Him), "who is the head of all principalities and power." Look back to the first chapter of St. John's Gospel, the 14th and 15th verses: "The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth"—full of grace for our needs, full of truth for our ignorance. Then, at the sixteenth verse, "And of His fulness have all we received, and grace for grace"; that is, grace upon the top of grace, grace to enable us to receive and enjoy grace, and more still, grace corresponding to every grace laid up in Christ. Here then you have the source of all fulness—God; the channel through which it flows to us—Christ. And in the first chapter of the Ephesians you have at the last verse the rest which it seeks, "His body," which is His fulness, "the fulness of Him that filleth all in all." See then the source, the channel, and the rest.

"Like some great river, which from fall to fall,  
Through many a maze descending, bright through all,  
Seeks some low valley, where, each labyrinth passed,  
In one broad lake of light it *rests* at last."

All fulness dwells in Christ—*all* fulness. Human fulness. He was perfect man, and is perfect man still; for His is a continued incarnation, and all divine fulness dwells in Christ. All created fulness and all creating fulness belongs to Christ. The "fulness of the Godhead" and the fulness of the manhood belongs to Christ. The fulness of the earth, and of the heaven of heavens, belongs to Christ, and He is given to us with all His fulness that we may have it now, and have it handy. We "need not go up to heaven to bring Him down." "We need not descend into the deep to bring Him up." His fulness is as accessible as His love, and "His love passeth knowledge." All fulness dwells in Jesus Christ. It is always there. We never shall find a deficiency when we come to Him. Our thirst will always find that which satisfies it, and we are invited to come and enjoy without money and without price all the fulness of God laid up in Christ, and in order to be received by us.

Notice, there is one word given for the whole fulness of God in Christ—"grace" (see John i. 16), and indeed it will require all the varieties of all the *needs, failings, emptiness, weaknesses, infirmities, and sinfulness* of all saints to display its meaning. "Grace! yes, grace! grace for grace." All fulness dwells in Christ by a double title. All belongs to Him by birthright as Son of God, and all has been purchased for us by His blood as Son of man. There is not a blessing or a fulness of blessing in the heart of God but what we have been redeemed to by the blood of His dear Son. And there is not a fulness of blessing that is not deposited for us in Christ, and there is not a blessing or a fulness of blessing in Christ but what the Holy Ghost has come to communicate to our emptiness. Mind you, the Holy Ghost has come to communicate nothing but what He finds in Christ. (This is a much forgotten fact in our time.) "He shall not speak of Himself"—He has plenty to speak of. But it is all about Christ. "What He shall hear that He shall speak, and He shall show you things to come." And there is not a blessing the Holy Ghost has been sent to reveal but what the faith He bestows on the soul is adequate to receive. For all God's fulness is as truly bestowed in Christ on His people to make them blessed and happy, as its possession by Himself is truly for His own glory. Believest thou this? Oh, never forget this, there is no fulness contained in Christ; no fulness revealed and communicated by the Holy Ghost but what there is an adequateness in God-given faith to receive. Where is your faith? *That* is the point. We have been hearing of the reality of the indwelling of Christ in the children of God. Brethren, it is an awful thing to hear these things and not receive them, to hear of them and profess to thank and praise God for them, yet in fact not believe them. Better you never heard, a thousand times better. There is a tremendous responsibility involved in being assured that all the fulness of God is laid up in Christ for you. If you, nevertheless, turn again aside to the follies and trifles and fancies and vanities of this life in the unbelief and sinfulness of the world, the flesh, and the devil, I repeat it, brethren, God's fulness is as truly and fully bestowed in Christ on His believing people for their happiness and their usefulness here as its possession by Him is truly for His own unspeakable glory. We are speaking of what is unspeakable—the fulness of Christ.



I give you all I know about it, and I trust that those who may follow me may tell you more. I cannot go beyond what I believe and know. The fulness of Christ is the manifestation of the glory of God! When Moses, amazed at the communications that God had given him of His mercy, said, "Show me Thy glory," the Lord answered by causing the fulness of Christ to pass before him. Read Exodus xxxiv. 5-9, "And Moses made haste and bowed his head towards the earth and worshipped." And when he came down from the mountain his face shone so that the children of Israel could not look at him for its brightness. When he returned to them with the tables of the law in his hands the first time (Exodus xxxi. 18) we do not hear of any shining in Moses's face. He came down with the law, which they had already broken. He came the second time with the gospel of Him who "is the end of the law for righteousness to every one that believeth." And his face shone so that he had to put a veil upon it, for the people could not look upon him! Brethren, the fulness of God is not self-contained. I cannot look at the sun—beautiful emblem of Christ in the heavens manifesting his fulness. I cannot look at the sun; if I try to do so it pains my eyes and almost blinds me; but I look round upon his fulness in creation, I see the sparkling waters, I see the lovely foliage, I feel the genial warmth, and I gather the flowers and the fruits of the fields, and I see the fulness of the sun and the happiness of the earth. I look at the ocean. What is the fulness thereof? I cannot go down into its depth, and I have no means of measuring its waters, or reaching its distant shores, but I look at the rain and the dew refreshing the land, gladdening, fructifying, and beautifying everything. Oh! you have the fulness of the ocean in the showers that water the earth, and so, brethren, the fulness of God is not contained in Himself. If I would see and enjoy that fulness, and know anything practically about it, I must see it in the life He has bestowed, in the salvation He has accomplished, in the perfection, the beauty, the fulness, and the capacity for happiness in those in earth and heaven created for His glory, whom He so loved that He gave His only begotten Son to die for them.

I said the glory of God is in the display and communication of His fulness. "His glory is great in our salvation." We are lost when we come to look at the glory of God; but listen, listen! He is "coming to be glorified," and where do

you think—in heaven? Nay, but in His saints. Are you among them? He comes, and comes quickly, to “be glorified in His saints, and to be admired in all them that believe.” Do you take *that* in? God’s beauty will be seen, God’s glory will be manifested in those He has loved and redeemed with His precious blood. I said God’s fulness is not self-contained. See its manifestation and bestowal in Christ. Is God the living God? Listen! Christ says, “I am come that they might have life, and that they may have it more abundantly.” Is our God love? Listen! “In this was manifested the love of God toward us, in that He sent His Son into the world that we might live through Him.” Is God rich in grace and in truth and in glory? Remember the verse we read—John i. 14-16—“The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.” Is God righteousness? “Christ is made to us the righteousness of God. Is God holy? In Christ “He that sanctifieth, and they that are sanctified, are all of one.” Is God just? If we confess our sins, “He is faithful and just to forgive the sins of them that plead Christ’s blood.” Is God mighty? “He has laid help upon one that is mighty for us.” Has God fulness? Why, brethren, that fulness dwelleth in Christ for you and for me. All the happiness that is in heaven, and all that ever shall be, has its source in Christ. Oh, we have poor small views of what the gift of God has been when He gave us His dear Son, and let me tell you that what we want in our day is not some new truth. We hear a great deal of new things which I do not believe are true, and many of them are questionable. Whatever is true is not new, and whatever is new is not true. What we do need is to read, mark, learn, and inwardly digest the truth that God has given us. You will find the Bible is not superannuated, for it has still its heights, and lengths, and breadths, and depths of truths we have never fathomed or explored. We speak of the fulness and “the love of Christ which passeth knowledge.” Look at its effects upon Himself. I think that is a point we might well study most profitably—this knowledge-surpassing love of Christ. Look at its effects upon *Himself*. Why, brethren, it brought him down from His throne. It brought Him down lower than the lowest here below, to take upon Him the form of a servant, and being found in fashion as a man He humbled Himself, even death

in that low estate ; yes, even to the death of the cross. He gave *Himself* for us. Look at its effects in the fruit it bears for His people. There is one prayer of His in John xvii.—His last prayer before He died for His people—and, oh, brethren ! may God the Holy Ghost for Christ's sake open our understanding to take it in ! This is His prayer : “ I in them, and Thou in Me, they in Us.” “ I,” in whom all fulness dwells ; “ I,” the brightness of Thy glory, Father, and the express image of Thy person ; “ I,” Thy delight from all eternity ; “ I,” in whom Thou art always well pleased, in whom all Thy fulness is contained, and from whom all Thy glory is to shine forth ; “ I”—“ in them.” In whom ? He “ prays for all them that shall believe upon Him through His Word.” *There* is fulness if I would dwell in the fulness of Him that filleth all in all. “ I in them, and Thou, Father, in Me.” All the fulness of the immensity God—“ Thou in Me.” See how He brings God into us. He brings Father, Son, and Holy Ghost into manhood. “ I in them.” That could not have been in the sense in which He speaks if He had not become man, “ and Thou in Me,” and “ they one in Us.” Do you take in that “ *Us* ” ? Not that they may be united to Us ; for oneness is more than union, but one—“ one in Us.”

Brethren, see how the love of Christ brings down the fulness of God into Himself for us. “ We have no blessings from Christ apart from Himself.” God forbid we should have. I do not want any blessing apart from Christ. I hope you have all learned to say so. Oh, that we may learn it ! It were a poor blessing enjoyed apart from Christ, and sure to disappoint. There is no blessing worth taking from Almighty God apart from His gift in Christ. He never separates Christ from His gifts in Christ. If the world would take that in, surely they would give up the baubles and vanities and follies they strive so after. We are chosen together with Christ, chosen in Him. We are blessed together, blessed in Him.

“ In the beginning, God,” as our chairman said. We are dead to sin together with Christ, we are alive to God together. We are commanded to “ reckon ” it so, we are justified together. I have no justification apart from Christ. We are sanctified together. I have not a particle of sanctification apart from Christ. I do not desire it. I am sorry to ever hear anything about it. It puts me looking within where

I have nothing but emptiness, and it disheartens and distresses me. I want to see all my sanctification in Jesus as much as I do my justification. We are raised up together; we are filled together; of his fulness have all we received. Is it a part of it? A modicum. Nay, nay, but "grace for grace," grace corresponding to every grace that is in Christ. We are about to be presented together in one spirit. We have our access (manuduction) to the Father by Jesus Christ. What about our faith in reference to these things? Brethren, it is a very great snare to listen to precious truth. I know it is precious truth I am privileged to set before you; but think of the sin, of slighting it. If it is false reject it, if it be true for God's sake receive it, but do not let it lie neglected at your doors, if you do it will be to your condemnation instead of to your blessing. If we believe the word of God we are sitting together, already at God's right hand in Christ Jesus. People wonder if they shall ever get to heaven. Why, we are there already practically if we are in Christ, and your privilege is to be looking down at the passing things here below, as from the throne, instead of taking an occasional trembling look up to see if you will ever be there. If we be Christ's we are loved as Christ is loved, nothing less. "The love wherewith Thou hast loved Me," He says; "Thou in them and I in them." Now, brethren, it is very important to get a true idea of what the love of Christ means, but I do not think we get anything by trying to explain it. I doubt if the Lord explains it, and especially do I doubt that we can explain it. "The love wherewith Thou hast loved Me," that is the love. "These things have I spoken unto you that your joy may be full." "Thou hast loved them as Thou hast loved Me." Finally we are to be "glorified together." "If we suffer with Him we shall be glorified together." The mystical body of the Lord Jesus Christ has many various parts and members, and as the members of the natural body together make one body, "so also is the Christ, and the eye cannot say to the head I have no need of thee, nor again the head to the feet I have no need of you." If there is a poor soul here who has but touched the hem of His garment, let me tell him, Christ cannot be glorified without *you*. There would be a deficiency in His fulness. Till you are completed He cannot be complete, for no member can be wanting when the time comes to give you your place in the temple of His glory, and



without your presence there there can be no fulness of Christ. Let us try and believe what we cannot comprehend. There is no use attempting to explain this truth. I cannot, and I do not think anyone else can, but a faint and weary traveller may refresh himself from a roadside spring, though he be not able to sound the depths of the ocean from which that fountain may have had its rise.

The Epistle to the Ephesians was written about the same time as the Epistle to the Colossians. The Epistle to the Colossians tells us what Christ is to His people. See the description we have in the 15th and following verses of the first chapter. There is affirmed Christ's relationship to the Godhead, His relationship to Nature, and His relationship to the Church. But the Epistle to the Ephesians tells us what His people in Christ are to God. This, I think, is summed up in two marvellous revelations. One in the 18th verse of the first chapter—"God's inheritance is in His saints"; not, observe you, that *our* inheritance is in God, wonderful as that thought may be. The Holy Ghost speaks of God's inheritance in His saints. Have you ever believed individually that you are a part of *God's* inheritance in Christ? The other revelation to which I alluded, you will find in chapter ii. 19 to end. God's saints individually "are being builded together for *an habitation* of God through the Spirit." And *collectively* and in Christ, "the whole building fitly framed together groweth unto an holy temple in the Lord." This vision seems to *entrance* the apostle, and He loses himself in the contemplation of "its breadth and length and depth and height," as we shall see by-and-by. And first, with reference to our being God's inheritance, the apostle prays (verse 18) that "the eyes of their understandings being enlightened they may know what is the hope of His calling, and the riches of the glory of God's inheritance in His saints." Blessed knowledge. We are renewed in this knowledge. "We are given all things that pertain to life and godliness through the knowledge of Him that hath called us to glory and virtue." "We are made partakers of the divine nature through the knowledge of our Lord and Saviour Jesus Christ." (See 2 Peter i. 2-4.) There can be no true faith that is not grounded upon knowledge of the truth. He therefore prays for their spiritual illumination, "that they may know what is the hope of His calling, and what the riches of the *glory* of His inheritance in the saints

(blessings on Him, God is not ashamed of His inheritance), and what is the exceeding greatness of His power to usward who believe." Do you believe my brethren and sisters? See the power operating in them that believe. "It is according to the working of the mighty power which God wrought in Christ when He raised Him from the dead, and set Him at His right hand in the heavenly places." If you really believe in Christ see where you are. See how all the other powers God has brought into operation upon all other things whatsoever is only equal to the power which He works in His people. See again in the second chapter of Ephesians at the nineteenth verse the other amazing revelation of God's love. "That we are no longer strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." Each one an habitation, and all together an holy temple in the Lord. You see the two unspeakable revelations. God's inheritance is in His saints, and they are singly and collectively being builded upon and in Christ for the habitation of God. Now a parenthesis follows from verse 1 of the third chapter to verse 14, calling attention to the mercy bestowed upon the apostle by God.

And then again at verse 14 he *returns* to his theme, and prays for the believers at Ephesus. "For this cause" he desires to discover to them and to us the glorious vision he has had of God's masterpiece. He would have us "comprehend with all saints breadth, length, depth, height." Of what? He seems to feel no need to mention. He stops there, and, as it were, entranced. Brethren, he is contemplating the spiritual habitation of the living God, grown up into an holy temple in the Lord. Its breadths and lengths, its depths and heights are before the gaze of his faith, but he does not attempt to measure them! What mortal mind can estimate the depths from which God's saints are being taken, of the heights into which they are exalted in Christ, or the breadths and lengths of that circumference of love into which God's grace shall have gathered them, when all together they shall have "grown up into an holy temple in the Lord." Meantime

he prays that as it will include all saints, so *they* may be able to comprehend with all saints, and that *they* may know the love of Christ which passeth knowledge, and that *they* may be filled with all the fulness of God. Three things he prays for as necessary qualifications. First, "that God the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, would grant unto them" (oh, mark the measure of the gift, for He gives nothing less than according to this measure) "according to the riches of His glory." That is God's measure, for the more His fulness is communicated to His people the more His glory is revealed. Remember the glory of God is the revelation of His fulness. It is like the glory of the sun, you cannot look on the glory of God, but you can see it manifested according to the riches of His glory in Christ Jesus. He asks that according to the riches of God's glory they may be strengthened with might by His Spirit in the inner man—the new-born dwelling-place of the Holy Ghost. "That Christ may dwell in their hearts by faith."

Now I am an old man, and you will let me add something to what has been said upon that subject of Christ dwelling in the hearts of His people. Christ dwells in every member of His body absolutely and for ever. The apostle has no idea of praying that Christ might dwell in His people. That was Christ's prayer in John xvii.—"I in them." Yes, even though it be the little toe of the body; for the head cannot say to it, "I have no need of thee." No, brethren, Christ does dwell *always* in all the members of His mystical body; but it is quite a different thing His dwelling in the *hearts* of those in whom He dwells. Oh! we do not feed sufficiently upon His promises. We starve our souls. We take a truth, and we say, "There it is; Christ dwells in me, and I am comfortable." That is abusing the precious promises of God. Go into His promises. Go into the heights and depths of His love. Think of the purpose of God concerning you, and that He dwells in you. If you believed it fully you could not live as you do. I do not think it possible that a man who believes, really believes, not only professing to-day and forgetting to-morrow, or till the next conference; but the man that lives upon and enjoys the effectual indwelling of God in grace now, and is anticipating the prospect of His indwelling of glory hereafter, *could* live in the world as many professors do—enjoying their worldly dinner parties, their theatres, and their doubtful

amusements and Sunday entertainments. Shame upon them! Such men are not thinking of and do not believe that which the apostle here puts before us. Again he prays that they may "be rooted and grounded in love." There was a precious word that fell from one of the brethren yesterday when he described the love of Christ as being the good soil into which the heart is to be rooted if we are to comprehend the love of Christ. Get down into *THAT*, and if you believe what He tells you, you will do so. You have the inexhaustible love of Christ to grow up with into Him, who is the Head. And being rooted there? According to the richness of the soil will be the fruit of the tree. "Grounded" also upon the Rock of Ages as their foundation. Believer, grow into the temple of the living God. Built up together, built up with all saints; for they must all be there before the temple is consummated, and when the top stone is laid, then will be seen God's masterpiece—"The labour in love of Father, Son, and Holy Ghost for well-nigh six thousand years, and we do not know how much longer upon which all His almighty grace has been expended. All His patient longsuffering, all His unchanging love, all His fulness been bestowed, and all highly manifested.

Brethren, the God of glory is building His temple, no power can resist effectually its progress. If kingdoms interpose they shall be swept aside. The trials of this life are only chiselling and polishing the stones for that temple, and the providences and the circumstances of time are but the scaffolding around it. When it is completed, and the last living stone inserted, the scaffolding shall be taken down, and angels and men and the whole universe shall behold the habitation of God, His holy temple in the Lord. Its complement, all saints; its dome, the immensity of deity; its aisles filled with everlasting light; its anthems sung by all redeemed hearts and voices; the monument to eternal ages of God's everlasting love. Its walls salvation, and its gates praise. Brethren, when the mere shadow of that dwelling-place was erected in the wilderness, though only constructed of boards and curtains, "the glory of the Lord filled" the place. When the temple of Solomon was finished God's glory filled the temple. Notice how God adapted Himself to the circumstances of His people. He tabernacled with them in the wilderness when they were wandering, and He dwelt with them in the temple when they were settled in the land. What then shall be the glory of the



living temple of the eternal God? Measure its breadth, length, depth, height, and circumference of glory by the price by which it was redeemed, and the fulness with which it shall be indwelt. Then you shall fully know the love of Christ that passeth knowledge, and "comprehend with all saints what is breadth and length and depth and height, and be filled with all the fulness of God." Let us pray.

The speaker then offered prayer. Colonel MORTON read out special requests for prayer, and led the meeting in supplication. He was followed by Mr. HENRY EDWARDS of Brighton.

### The Rev. J. G. TRAIN.

"Strengthened . . . that ye might be filled."

We have had one speaking to us who may be accounted as a father among us, and you recollect how, in the first Epistle of John, "the fathers" are addressed as having "known Him that is from the beginning." Mr. Rainsford has spoken to us out of that deep, Spirit-taught knowledge, and I hesitate to open my lips, lest I should mar the effect of the words of insight and unction to which we have listened.

The aspect of the subject before us now which has impressed me particularly, is that which is seen when we connect the words "filled with all the fulness of God" with the words with which this marvellous prayer is introduced, "*Strengthened . . . that ye might be filled.*" And perhaps it may not be wholly inappropriate if one, who is still among the younger men, offers some suggestions with reference to this aspect of the subject, for, if knowledge in regard to Him who is from the beginning is congenial to "fathers," everything that bears on the matter of "strength," and the manifestation of strength, should have a fascination for "young men."

Observe then that, according to the showing of this prayer, we need to be strengthened "that Christ may dwell . . . that we may be able to comprehend, and to know . . . that we may be filled." There is a sense in which it is true, that we need to be filled in order to be strengthened. But here the thought undoubtedly is that we need to be strengthened that we may be filled. It takes a strengthened soul, strengthened by the might of the Spirit, to experience the filling "unto," or, "into the fulness of God." It takes and betokens more real strength to be able truly to receive from God than to walk, or work, or

war to purpose, and we should be stronger for all three if we duly recognised that, in the first instance, we are called to be strong to receive. Let us put first things first, and give this thought of "ability," not in relation to outward conduct and service, but in relation to inward appropriation and experience, its proper place.

When we think of the manifestation of strength, we are apt to think of it in connection with that of which this epistle speaks later—"our walk." Undoubtedly that must be worthy of the vocation wherewith we are called, and to walk consistently we must be strengthened, but what if we are in error in concerning ourselves prematurely about the ability to walk, while really the ability to "comprehend," "to know," to be filled" is of the first importance.

Or, when we think of "being strengthened," it is that we may address ourselves to our work, for, are not the saints being "perfected unto the work of ministering"? Of course we are strengthened for work, or we never could engage in it; but if we put thoughts of ability for service before thoughts of ability for communion, our work will be but a poor affair, certainly not "the work of the Lord." We need to be strengthened to sustain the character of recipients, before we can be strong to sustain the character of servants.

And it is so with regard to the war in which we have to engage. Towards the close of this epistle the apostle puts before us the fact that we are in a scene of conflict, and he gives us to know that we must be "strong in the Lord and in the power of His might," as well as invested with "the whole armour of God," if we are to "stand" and "withstand." But he knew himself that those will be most capable of holding their ground on the scene of conflict who have first of all been so strengthened in the inner man as to apprehend, in the exercise of truest worship, how much the Father of our Lord Jesus Christ is willing and able to communicate to those who wait on Him. We must have waiting before walking, or working, or warring; and so really is waiting an exercise, and the supreme exercise of our life as believers, that we need to be strengthened for it "with might by His Spirit."

The evidence of the strength of the really strongest saints has always been seen in this, that they did not in the first instance concern themselves about being strong to testify, or to do, or to suffer, but about being strong to apprehend, to compre-

hend, to know, to be filled. Luther said, at the busiest and most resultful period of his life, "I have so much to do that I cannot get on without three hours a day of praying." He felt he needed to be strong above all things to take hold on God, and all His fulness; and when, in the quiet of communion with God, he was enabled to do this, we are further told he was wont to go forth from his closet saying, "I *have* conquered." The journal of Dr. Andrew Bonar, recently published, gives testimony to the same effect, for he manifestly felt all through his devoted and fruitful ministry that he needed to be strengthened *first of all* that he might be filled. And some of you may have observed how some of the letters of the late Mr. Gilmour, of Mongolia, bear that he, always earnest and strenuous as he was, had yet to learn a lesson as to the first sphere of activity and energy—a lesson which he puts in very touching words when he says, "Before I worked, oh, so hard, and so much, and asked God to bless my work. Now I try to pray more, and get more blessing, and then work enough to let the blessing find its way through me to men." Let it be indisputably clear to us, then, brethren, that above all things we need to seek strength, not that we may walk, or work, or war, but that Christ may dwell in our hearts, that we may be strong to comprehend the length and the breadth and the depth and the height, that, as the happy issue of all that God can do for us according to the riches of His glory, we may be filled unto all the fulness of God.

And why is strengthening so much needed if all for which the apostle here makes request is to to be realised? Why, but because all merely natural ability is impotent to apprehend, or comprehend or know, or receive the things of God. We all allow that the natural man knoweth not the things of the Spirit of God, "for they are foolishness unto him," but we may fail sufficiently to admit to ourselves that even the children of God are dependent for daily experience of the power of these things on the Spirit by whose might sensibility was at first imparted to them. Take the abiding of *the* Christ in the heart as no fitful and obscure guest, but as a constant and dominant presence. Recognise the thought that the apostle would convey in writing "the Christ" here, not "Christ," or "Christ Jesus." "The difference in significance," as one has said, "is not unlike the difference between 'Queen Victoria,' and the 'Queen.' The latter phrase brings

Her Majesty before us in the grandeur and splendour of her queenship. We think of her vast dominion, of her line of royal and famous ancestry, of her beneficent and memorable reign. So to know the Christ is to apprehend Him in the height of His Godhead, in the breadth of His humanity, in the plentitude of His nature and powers." Is unaided nature equal to the apprehension of all that? No, we must be strengthened with might by His Spirit, that the Christ may take up His abode—settle—in our hearts.

Take the comprehension of the length and breadth and depth and height, understanding the dimensions to apply, as the previous speaker has indicated, to the plan and purpose of God with reference to the Church, that building fitly framed together which groweth unto an holy temple in the Lord, and on which as His bride (a figure tenderer by far than either building, or body,) the love of Christ which passeth knowledge is bestowed, and say, if we do not need to be strengthened, that we may be *able* ("strong" R.V.) to comprehend the marvellous design, and the, as marvellous, affection. Just as he who would climb any great height to obtain a magnificent outlook must be sure of foot, and strong of limb, and steady of head, and sound of heart and lung, and clear of eye, so need we, if we would take in the length and breadth and depth and height, and know the love, to be robust in our whole spiritual frame, "strengthened with might by His Spirit."

And is it not very evident that to be "filled unto all the fulness of God" we must be strengthened? The earthen vessels are too weak and too small of themselves to receive this treasure, and must know the energising and the enlarging of "the power that worketh in us"!

Allow me to leave these three thoughts with you, and then I have done. According to this epistle it appears to me that we are obedient to the vocation wherewith we are called only as we give life, and love, and light, room and scope for distinct and orderly manifestation.

We have life from God in Christ, that is the first thought of the epistle itself. "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, *hath quickened us* . . ." We are possessed of life then, and are called to manifest the life we possess in the first instance in all manner of holy activity towards God and in His presence. We are too apt to think of spiritual life having its



first manifestation in the presence of our fellows, and in the activities of what we call Christian service; but the thought of the apostle is that it has its first and most characteristic manifestation in the presence of God, and in such exercises as issue in the appropriation of "His fulness."

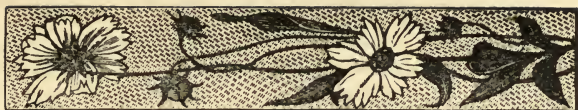
And, being quickened, we have love towards all who share with us the possession of life, but we are to "walk in it," and to walk in it especially in all our relations to the brethren. "With all lowliness and meekness, with longsuffering, forbearing one another *in love*." Even in our most faithful dealings one with another, as brethren, this element must not be absent, for we are to be found "speaking the truth *in love*." Moreover, it is in this element that the increase of the body of Christ is secured, for the increase is described as "the edifying of itself *in love*." If we are "quickened together," let us remember we are also "builded together." Is it possible to share a common life, and not to be actuated by love one toward another?

Lastly, if we are called in Christ to manifest life toward God, and love toward the brethren, we are further called to manifest light toward the world. We are among the Gentiles, but we are not to walk as the Gentiles. They have their understanding darkened, we have the eyes of our understanding enlightened, yea more, we *are* light in the Lord, and are summoned to walk as "children of light." It is a great vocation, and where do we receive the resources to fulfil it? where but in "access unto the Father"? For, blessed be His name, the resources are equal to any demand that may be made upon them. He deals with us according to the riches of His glory. We have put before us nothing short of "all the fulness of God." And He is "able to do exceeding abundantly above all we ask or think, according to the power that worketh in us."

"Oh, fill me with Thy fulness, Lord,  
Until my very heart o'erflow  
In kindling thought and glowing word,  
Thy love to tell, Thy praise to show.

"Oh, use me, Lord, use even me,  
Just as Thou wilt, and when, and where,  
Until Thy blessed face I see,  
Thy rest, Thy joy, Thy glory share."      Amen.

The meeting was at once brought to a close with the benediction.



# The Fulness of God :

## THE ENJOYMENT AND THE EXTENT.

ADDRESSES BY

LORD POLWARTH.      REV. H. E. FOX.  
REV. HUBERT BROOKE.

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*Thursday Evening, June 28th, 1894.*

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HE meeting was opened with the singing of the 40th hymn—

“Praise, praise ye the name of Jehovah our God.”

Prayer was then offered by a gentleman on the platform.

The CHAIRMAN: I will at once introduce Mr. Fox to the meeting, and will reserve the few remarks I have to make until the close.

**The Rev. H. E. FOX.**

Dear brothers and sisters in Christ Jesus, we are invited to-night to meditate upon the fulness of God, with special reference to the enjoyment and the extent of that fulness in ourselves. I think it will help us to understand the subject better if we are quite clear in our minds as to what we mean by fulness. When we use the word by itself, it is more or less a relative term, that is to say, we cannot think of fulness without some reference to the capacity of that which is filled. A vessel which holds only a little may be full just as a vessel that holds a great deal may be full. We think also about the quality of that which fills. The child of God sings oftentimes about

the cup of mercy which "runs over," and the sinner might well tremble if he only saw the cup in the hand of the Lord, which is "full mixed" for him. But what do we mean by being "filled with all the fulness of God"? I am not sure whether our English translation makes it quite clear. I am one of those old-fashioned people who believe that God took care of the little words of the Bible as well as the big words. I believe there is much meaning in that little word which we translate *with*; it might be more expressively, though not so elegantly, rendered filled "into" or "up to" the fulness of God. Let me try to explain what I mean by an illustration, not a perfect one, but take it for what it is worth. Have you ever sat by the seashore some summer day when the tide was out, and watched the pools amongst the rocks? You saw how they flowed away in little channels and runnels to the sea, and you looked down into that little world, for that sea pool is a wonderful world, and you saw the living creatures shrinking and drawing themselves away almost as if they felt that their life was ebbing, and that they were going to be dried up, and the seaweed hung over the edges crisp and parched in the sun. But presently, as you watch, these little runnels are no longer streaming away, a change has come over them, and soon the lapping waters tell you that the tide is rising, and little by little the eager waves come tumbling over the rocks and pouring their refreshing strength into that pool, and all that microcosm lives again, and all the living things stretch out their feelers, and the plants revive and the fulness of the great ocean fills all the pools. Yet the ocean is no less full; only the nearer the pool is to the ocean the sooner it is filled. (There is a lesson in that.) And the last to be filled are those that are farthest away. (There is a lesson in that.) I know that the illustration is not perfect, because in God's purposes of grace there is no ebb tide. It is only through our poor, weak, failing faith that the pools get empty. What God wills is that each should be filled up to, unto, His fulness. As God is perfectly full, so in his capacity every child of God should be full too.

Oh, friends, we have been thinking about that great fulness of God, yet how little we understand it! We have been looking out into that vast ocean which has no limit—the love of God. Why, we cannot understand God in nature; how much less can we comprehend Him fully in

grace. We are told that the electric spark can carry a message 186,000 miles in one second. There are stars so distant from this earth that (supposing such a thing possible) if, at the birth of our blessed Lord, the news had been telegraphed, as the tidings of our young prince the other day, it would have taken all these years to reach them, and they would only now be hearing of the story of Bethlehem. Yet what is all that to God? Beyond all space, before all time, outside all limits, expands the fulness of God. We cannot comprehend it. It would be absolutely impossible for mortal men to form the least conception of it if God had not made a way for the knowledge to come to us. That way is Jesus Christ. Christ is the revelation of the glory of God, "for in Him dwelleth all the fulness of the Godhead bodily." Every word is emphatic there—*dwelleth*—not comes and goes, not ebbs and flows, but in Him dwelleth all the fulness of the Godhead bodily. Manifestly, sensibly, so that man might see it, hear it, touch it. It was to make this known that the Lord sent His Son. Concerning this sending it was said, "God giveth not the Spirit by measure." (John iii. 34.) The words "unto Him" in our Authorised Version should be omitted. God states there the general fact, and when He gives the Spirit he does not give it out of a measure; that is, He does not measure the Spirit, He gives it illimitably, to the utmost extent of your capacity to receive it. Just as you are able to take it, God gives that Spirit. But in the case of His Son there was a corresponding capacity to receive, for "The Father loveth the Son, and hath given all things into His hands." So then the Lord Jesus Christ has become to us the filling, the infinite fulness of God presented to us, if I may so say, in a concrete form. We cannot grasp the abstract, but our minds can get some idea of the divine fulness in the Lord Jesus Christ. You will find in this epistle upon which we have been meditating that there are two ways by which the fulness of the Lord Jesus Christ is said to be manifested—the one is that in which He fills His Church, His body which itself becomes the fulness of Him that filleth all in all; and then the other conception is that of Christ filling each individual member of that body, and it is concerning this filling that we have the truth revealed in John i. 16: "Of His fulness have all we received, and grace for grace." We were told this morning what that means, and I think quite rightly—grace over against grace. Some commentators understand



it as "grace upon grace"; that is, just as you have used grace, fresh grace comes in to supply the need. Just as the daily manna was given, and one day's supply would not have done for the next day's wants, so there is a continual succession, an unbroken stream of grace. This may be so. I like to get all I possibly can out of the promises of God; but I think the other explanation the more prominent. Just as grace has been manifested in the Lord Jesus Christ, who is Himself the manifestation of God, so there must be, and will be, a corresponding grace, graces in you and in me answering to the graces in the Lord Jesus Christ. Jesus is the measure. We are not to set our lives as we set our watches by anybody's clock; we are to set our lives by the one standard, the Lord Jesus Christ, who is not only the fountain and the supply, but the example and the pattern for every child of God.

Let me try to show how the Lord Jesus Christ manifested the fulness of God that was given to Him, in such a way as we ourselves may follow. The great keynote of the life and work of the Lord Jesus Christ was sounded at His coming into the world. From the tenth chapter of the Epistle to the Hebrews we learn that this utterance was the clue to the offering of the Lord Jesus Christ for us, and the declaration of all that He came to do. It is that famous word spoken by Messiah in the 40th Psalm: "Lo, I come . . . I delight to do Thy will, O My God." You see there are three facts stated or assumed in that passage. First there is joy, the delight of the Lord Jesus Christ. Love meeting its requirements, and, therefore, rejoicing. Then there is not only the stirring of the emotions, but there is also the surrender of the whole man. His joy does not evaporate in sentiment like many of our emotions, but it works through the energies of the body, and, therefore, He says, "I delight to do Thy will." Active obedience running along the prescribed path of the divine will, requiring, therefore, as a third fact, the exercise of the intelligence, the apprehension by the mind and will of the mind and will of God.

Here are three gracious effects of the divine indwelling manifested in Christ, manifested in order that corresponding graces may appear in us. There is a fine illustration of that in the 133rd Psalm—the beautiful song about brotherly love. The Psalmist, speaking of that grace (though it is not the particular one that we are talking of now), traces it as every grace is to be traced to Him who filleth all in all. He com-

pare it to two familiar objects—first to the sacred ointment, the like of which no stranger was allowed to make or use, that holy oil which, descending from the head of the high priest, flowed down to the skirts of his garments. Then he uses a second illustration equally graphic and instructive. He says that it is like the dew of Hermon that descended upon the mountains of Zion, for so the words are; the very dew that comes down upon the mighty Hermon, the monarch mountain that guards the northern boundary of Palestine, is the dew that falls on and fertilizes the lowly hills of Zion. It is not a different dew or a different oil, but the same, the whole body sharing the unction of the head, the whole land refreshed with the rich dews of the snow-clad Hermon. So it shall be with you and with me. If we are in touch with the Lord Jesus Christ, and abide in Him, the same blessing that came upon Him will come to us, differing only in our capacity to receive it. Look at it in the case before us. There are these three things in Christ, the grace of joy, the grace of obedience, and the grace of understanding. If you search the Scriptures you will find what is very instructive, that it is just with each of these three things God wills that we should be filled. Each of these graces is to be a grace abounding in us. Take the first—the joy. Turn to the 15th chapter of John. You remember when the blessed Lord had spoken of His departure sorrow had filled their hearts. The shadow of an unknown grief was hanging over them. They knew not what He knew. But they knew that dark days were in store for them. Is it not most touching that at such a time the Lord dwells so much upon this gift of joy for His church? “These things have I spoken unto you that My joy might remain in you, and that your joy might be full.” You see He promises an abiding joy, a full joy, and, best of all, His own joy. Turn to John xvi. 24, “Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy might be full.” And, as if it were not enough to promise, He pleads for the same thing in that great high-priestly prayer which follows in the 17th chapter, “And now come I to Thee; and these things I speak in the world that they might have My joy fulfilled in themselves.” Again He says, “My joy.” What was that joy? Perhaps we are not accustomed to think as we ought to think of the joy of the Lord Jesus Christ. We dwell so much upon His humiliation and the fact of His being a man of sorrows

that we forget He had an unspeakable fountain of joy ever welling up in His own soul—a joy which enabled Him to endure the cross and despise the shame. We know from Acts ii. 28 that the joy promised to the Lord Jesus was joy in the fulfilment of God's will through death and resurrection. It was for that He looked, in that He rejoiced, and it is that which He calls us to share with Him. All the joy over lost souls won, all the joy of heaven itself, grows out of that.

So this is the joy of the Lord Jesus Christ, and ours also ; the joy of those who have not only been crucified together with Christ, but who have been raised together with Christ and seated together with Christ, and who live with Christ in the power of an endless life. Surely this was the joy of the early Christians. Do you think that the apostles and their followers were unhappy people? We read much about their joy. They had all "joy and peace in believing"; they were "sorrowful, yet alway rejoicing"; they wrote to their friends that their "joy might be full." In the next place remember that God never severs His graces when He fills His children. In the Lord Jesus Christ obedience and joy went together, and I do not think we shall have or keep any true joy if we are not partakers of the grace of obedience and the grace of understanding according to the grace that is in Christ Jesus. Now, touching that grace of obedience, let me ask you to turn to Philippians i. 9. The apostle prays that "their love may abound more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." It is the only way by which you can "prove the good and acceptable and perfect will of God." You cannot test the will of God till you have surrendered yourselves unto obedience to that will. Then the fruits of righteousness, right actions, and right words, proceeding from right motives, will fill your lives, and just in proportion as God's will has entered into you and become your will; and therefore for this the third grace, of which I have spoken, is needed. If you will look at Colossians i. 9 you will see that there is a fulness designed by God not only in the matter of joy, and not only in the matter of obedience, but also in the matter of understanding. "For this cause we also, since the day we heard it, do not

cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding." And again, chapter ii. 2, "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding." So that you see these three things, which were so marvellously manifested in the Lord Jesus Christ, are intended by God to be reproduced in us, and not only reproduced, but reproduced in proportionate fulness. Dear friends, dare we set limits less than those which God has offered and ordained? Our Father has given us a title to be full of joy. He calls us to be full of obedience, and He expects that we should be full of understanding; that our intellectual faculties shall be submitted to Him in such a way that He may regulate them entirely; that our joys shall be always His joys; that our purposes shall be always His purposes, and our motives His motives; thus knowing His will, thus doing His work, thus sharing His joy; and knowing it, doing it, sharing it fully.

Am I wrong in suspecting that this experience of the fulness and this enjoyment of the fulness is not too common? I believe there are many of the Lord's people who have yet to enter into this. Now why? Is it because they do not know it is to be had? There is a story they tell in our Northern country of how the ironstone was found in Cleveland. A man was shooting over those barren moors, and struck his foot against a stone. He took it up, and as it was a curious-looking object he put it into his pocket. When he reached home he laid it on the mantelpiece, and thought no more about it. Some months afterwards a friend, who was calling, looked at it and said, "Do you know what you have here?" "No," said the finder. "Why that is a piece of the finest ironstone I have ever seen. Where did you get it?" It was not long before the men raised every penny they could, and bought as much of the moorland as was to be had. It turned out to be one of the richest mineral fields of England, and yet at the very time the owner of those barren lands was a bankrupt, who was living in destitution, and did not know that he was a millionaire, and could have turned all that heather and moss into gold in a few hours to pay his debts, and spend his days in luxury.

Oh, friends, what are we to say about Christians who do know that all the riches of God's fulness may be theirs just



for the taking? You might be millionaires if you liked, every one of you. You might be abounding in all those graces that were abounding in Jesus Christ. Why then is it we are not all filled with the fulness of God? Is there something keeping God out? It is generally some form of self, and amongst religious people it is generally religious self. It is generally some form of that evil thing which takes so long to die, and which the Church of England truly calls "the infection of the old nature that doth remain in them that are regenerate." We are to reckon that old nature as dead, to treat it as a condemned and crucified thing. But do we? Is it not tolerated, indulged, encouraged in too many of us. How can God fill us? There is no room for His fulness. If you saw a little child taking a jug to the well, and noticed that she had half filled it with pebbles, would you not tell her how foolish she was to carry that needless weight, and only bring back half the water that she might? Alas! how many Christian lives are half full of pebbles, and worse, which are indeed preventing God from filling us. May the Lord lead you and me, for I speak to myself as well as to you, to empty out everything that keeps us from obeying His command; and never forget it is a command—"Be filled with the Spirit."

COLONEL MORTON here read out several requests for prayer, after which prayer was offered by the Rev. J. STEWART-FOX.

Hymn number 14 was sung—

"O Saviour, we adore Thee."

### The Rev. HUBERT BROOKE

having offered prayer, proceeded to deliver the following address:

Whilst our brother was speaking to us just now, the thought was strong upon my mind again that has come to me often during these three days, a thought that must have been lying on many a heart, expressed or unexpressed: how rich a Father we have in heaven—how wonderfully rich a Father we have in heaven. For all the treasures we have been listening to, as one after another of His children has come and spread out before us what they knew of His treasures, these have all been the Father's treasures; and all the Father's treasures are for His children. And we have seen more than that—not only the Father's treasures, but the Father Himself. It is the

very God, not with His attributes only, not with His gifts, not with His dealings, but with Himself we have to do. Once in the story told us by Jesus, the father said, "Son, thou art ever with me, and all that I have is thine." But now He has been saying to us, "Son, I am ever with thee, and all that I am is thine." All that I am! That includes the Spirit of God in the inner man—never mind His gifts and workings just now—the Spirit Himself in the inner man; and the Son Christ Jesus dwelling in the heart—draw your thoughts away from all He has done and will do and think of Himself—Jesus Christ dwelling in your hearts by faith; and now the fulness of the Godhead to fill your heart and mine. Oh, how rich our Father is; and therefore because all He has and all He is is His children's, how rich His children must be. What a wealthy family is this family of God's, both in heaven and earth. I knew a man once who, as the effects of an accident, lost his mind for a little time; and having only just enough to live on when he lost his senses, he thought he was a millionaire, and wrote out cheques for thousands, and sent them to different places. But the children of God invert the matter when they are not in their right senses, and think they are paupers when they are really millionaires; for all that He has and all that He is, is for us to possess and for us to be filled with. He is so very rich—so wonderfully rich for us. Do you know those old lines—

"When God would tell mankind His name,  
He calls Himself the great '*I am*,'  
And leaves a blank—believers may  
Supply the things for which they pray."

"I am," "I am," He says to us one by one; and each of us may supply what we need from Him. Now theoretically and doctrinally no doubt we believe that, and if we were all asked to-night we should say "Yes, that is all true." But practically it is often the case, that either we do not believe really, or we do not remember, or we confuse it somehow, and do not deal with Him as if He were so rich a Father, and as if all His riches were for His children's use. Two Christian brethren were one day going over George Müller's Homes, and found there, among other things, a very large store of coal, enough for months to come, which somebody had sent in to him as a gift from God. They were talking together and saying that this coal might, if he had lack of

food at any time, be sold at least in part to buy food for his children. And as they were thinking of this, one saying he ought to sell it, and the other that he ought not, they put to George Müller the question, and he replied, "Oh, my brothers, the Lord is not so poor that He cannot give me the food and leave me the coals as well!" Yes, friends, that is what He is; He is very rich, and all this richness and this fulness is for us. Our topic is a prayer that has to do with the family of God, and the great climax of the family of God is this to which we have come to-night, that "ye might be filled with all the fulness of God." Nothing less than that is what God wants, and what He provides; and God grant that as that is what He means, His people may mean it too with Him to-night.

"The fulness of God." That word fulness—Greek "Pleroma"—comes seventeen times in the New Testament, and has been defined to mean "the filled condition of anything." It is used when the rent in the garment is to be made up, and then the garment is filled again—a completed thing. It is used of the baskets that were filled with the fragments, and there was the fulness of the seven baskets after the 4,000 had eaten. It is used as "the fulness of the Gentiles," that every single Gentile soul whom God is calling into His Church must be brought to Him before the fulness is there; and when they have been brought in and Christ comes again, then there will be "the fulness of Israel" to bless the world, and that will happen when "all Israel shall be saved." It is the fulness of obedience to the law such as Christ rendered. It is the fulness of the prophetic time when the last day and the last hour and the last moment of a prophetic period has come, then the fulness of the time has struck, and the thing God promised is there before our eyes. It is used of the blessing and of the grace and of the growth and of the glory which is perfected in Christ Jesus, and when these things are completed, so that all is there and nothing is lacking, that is fulness.

And now we are told about "*all* the fulness of God." Everything that goes to make up the completed ideal, the fulfilled reality of the Godhead, that is it, and that is for us to use, "that ye might be filled with all the fulness of God." We must sit down astounded merely to think of that. We bow our heads; our poor finite minds are stunned; we veil our eyes; we take the shoes from off our feet on this holy

ground, when we hear that God is waiting for His people to be filled with all the fulness of God. And lest we should be dazzled with that light, we do thank God that He has brought it in all its immeasurableableness and in its unsearchable riches, and is manifesting it to us in the face of Jesus Christ. One after another our brethren have come back to this; we must always come back to this, that it is only in Jesus we can see and understand this wondrous provision of God for His children. If you want to know what the light is, it is no good looking at it in itself. You must hold up the prism and let the ray rush through it; and there, on the other side, are its components, and you can tell them one by one. So when you want to know what God means, and what the fulness of God is, look at Him revealed in Christ Jesus, and there are all the colours marking off the glories of Christ one by one. Those are Christ's, and Christ is the Head; and therefore in Christ they are for the use, the filling, and the satisfaction of every single member in the body of Christ. Yes, we come back to that again. If it is for "the whole family," if it is with "all saints," we are to know that this fulness dwells in the Head; then, brethren, it will take every member in the wide world to comprehend and to manifest what that fulness means. We cannot do it if a single member refrains and holds back the vessel of its heart from Him. It takes them all. The head must have every member that His grace and fulness may be flowing through them, and so it is a call to the whole Church—"the blessed company of all faithful people." Every believing soul, old or young in nature, old or young in grace, it will take them everyone to receive, and then it needs everyone to manifest, the fulness with which God is waiting to fill them—"that ye might be filled with all the fulness of God."

Some friends were standing one day by the mighty mass of waters that supply the great city of Glasgow with its needs. They were standing where the water rushes down through the first opening to supply more than half a million souls with their daily requirements; and as they stood there and heard from the caretaker the millions of gallons that pour down day by day, they turned to him and said, "Do you never run dry?" "Oh, sir!" he said, "it makes no odds up here." Just think of that. A little faint earthly picture of what the fulness is—the fulness of this earthly water for that great city; and as all those half million of souls drink and use it day by day he



could say, "It makes no odds up here." Then we look up to this marvellous fulness, and we know that all the thirsting souls throughout the whole world may come and drink to the full. There is enough and to spare when we have the fulness of God to fill our hearts. Oh, wonderful fulness! and he prays that with it we may be "*filled*." Is it not a marvel that there should be any believing soul not filled to the uttermost? If He tells us that it is His purpose, and this His boundless provision, is it not an amazing thing, is it not something to make the angels grieve and wonder over these souls of ours, that what He is waiting to fill and keep filled should ever be empty? How is it with the whole Church of Christ? How is it with the living members of the Church of Christ to-night? Are you every one full? Are you filled, dear brother and sister? Does that word express what you are—filled with the fulness of God, His perfect fulness to meet your every need, your every emptiness, till there is nothing of it unfilled, whatever it may be?

Let us come away in thought to some little house in that great city of Glasgow, and find that some day when they are wanting water they turn on the tap and expect the usual rush of the life-giving water to come in. But they find it trickles in slowly, just a few drops at a time. They go up and look at the cistern, and find that whilst it should have scores of gallons in it, the depth of water is only an inch or two, and from the source where it should be filled it only comes in drop by drop. What are they to do? They may do one of two things. They may say, "Our supply has just run out, and we must be careful with the water, only taking just enough to drink, and scarcely that. If anyone else wants any we cannot give it. We have not enough for ourselves. There are only a few more quarts of water in the cistern. It is only coming in a few drops at a time, and we shall have to go on short commons." But they would be wiser if they chose the other alternative, and said, "There is something wrong with the pipes, and we must get them set right." So when souls that know they are in living connection with God, and that in God there is the fulness for them to use, when they yet have to cry out that they are empty and are not full, what should they say? Are they to look at the poor few drops that remain, and say, "I must hoard them up; I have not a drop to spare. I must keep the few drops I have to-day, and hope they will last till to-morrow"?

Is that what they must do? Or shall they look up to Him and realise that there must be something wrong in the connecting links, if this is all they know of being filled with the fulness of God? Beloved in Christ Jesus, if there is any heart here to-night that knows now it is not filled; that is thirsting, though it is a believing child of God, and knows that these wonderful words which are here are not practically felt in their own hearts, oh! will you not come to-night, and ask what it is that is blocking up the way, what it is that is amiss, and why it is that this fulness does not fill your emptiness, till you are overflowing, and till you have enough and to spare? What is it?

Well there are clear scriptural conditions for fulness of soul quite plainly before us, and we may do well to spend our last few moments asking God to tell us how it is that souls can be filled, and can abide filled always. And, brethren, as we look at this word of God, will you look at it obediently? and before we look shall we say, "If there is any hindrance in my life, I come to ask that it may be revealed, in order that it may be put away? O Lord, do Thou Thyself put forth Thy hand and remove the hindrance, and let the full flow come in, and every hungering soul go away satisfied to-night." Oh, look up once more at His fulness, and ask yourselves, brethren, is there not enough in Christ, "In whom dwelleth all the fulness of the Godhead bodily," to satisfy you and send you away to-night full to overflowing, and knowing that in Christ you have enough to fill you for ever. When our Lord was going to feed those four thousand in the wilderness, in Mark viii. 4, His disciples said unto Him, "From whence can a man SATISFY these men with bread here in the wilderness?" That is what every soul must ask till they know Christ, and know what Christ is to us from God. Do you think that my brethren and I can satisfy you? Oh no, not for a moment! But when they went to the Lord Jesus with their little ridiculously disproportionate powers for satisfying; when they took Him into their poor lives, see what happened. In the eighth verse, "They did eat and were FILLED." Satisfying and filling mean the same thing, and now remember that word "satisfy." We can learn from Scripture what are the conditions of being filled or satisfied. In Psalm xxii. 26, "THE MEEK shall eat and be satisfied," and in Psalm xxxvii. 3, "TRUST in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be

fed." Meekness and trust. Just a humble confidence in God is the first principle for soul-satisfying, and by a humble trust I do not mean a doubting trust. Sometimes people are so falsely humble in their trust, that their trust is a mistrust. But a humble trust is the trust of a soul that is so humble about itself, that it has given itself up as a bad job, and then it is going to take the Lord to supply all its needs. That is the meekness of trust which gives a soul satisfaction and food from the Lord. Then, in Psalm lxxx. 10, the word of God comes to His people, "I am the Lord thy God that brought thee out of the land of Egypt. OPEN THY MOUTH wide, and I will fill it." We know what wide-open mouths mean—expectation. So this word tells us from the Lord to-night that He wants your wide-open mouths—expecting from Him to be filled. "Remember that I am the Lord thy God that brought thee out of Egypt; I have done wonderful things in the past; I have redeemed thy soul; I have cleansed thee from thy sins; I have kept and guided thee till now, and promised thee eternal life, but now to-night open thy mouth wide and I will fill it." He speaks in the present tense. Do not put it off till to-morrow. In Psalm cv. 40 we read of Israel when He was in their midst, that "the people ASKED and He brought quails and satisfied them with the bread of heaven." Yes, they did not open their mouths only in the expectation; they opened it in voiceful petitions. They asked of God and they expected to receive. And is not our second condition for soul-satisfaction expectation and prayer? We have the pattern prayer before us, the apostle's prayer for his converts, a Spirit-taught prayer that does not deal with hyperboles, that has nothing to do with fancies, only with downright realities and possibilities from God for His children; and we may take this prayer and use it for ourselves, "That we may be filled with all the fulness of God."

Now then, brothers and sisters, an open mouth and a voice to say to Him to-night, "Lord, fill me with all Thy fulness for Christ's sake." He did then, and He is the same to-day. He will not send one hungry, asking, expecting soul empty away to-night. Then in the book of Proverbs xii. 11, "He that TILLETH HIS LAND shall be satisfied with bread." Yes, this is no walk into heaven at ease or resting in an armchair of faith. Oh, no! that is not the way the soul gets satisfaction. He that tilleth the promised land, or the land of God's promises;

he that rises in the morning to turn up the fruitful soil of His love, in which our hearts are rooted, to get the freshness of it into our souls, shall be satisfied. Not he who leaves his land alone shall be satisfied, but he who diligently tills, and ponders over the word of God; that is the way in which satisfaction comes. Let us come to our heavenly Father with the longing, wide-open mouth of expectation and diligent tilling in this land of His promises, to find the treasure, to see what is the food, and to prepare our hearts to take it in. Once more, in Proverbs xix. 23, you find the closing of these conditions, "The FEAR OF THE LORD tendeth to life, and he that hath it shall abide satisfied." Do you hear that? "The fear of the Lord tendeth to life, and he that hath it shall abide satisfied." Go on being satisfied, and never be unsatisfied again. Oh, are not your hearts longing? Is not your mouth watering? Is not your eye fixed upon this prospect that you and I have before us, to enter into that fulness, so that henceforth we may "abide satisfied." And the simple condition of it is, "He that hath the fear of God." What is the fear of God? The fear of God is to depart from evil. Yes, it is thorough-going, whole-hearted uprightness of life—that is what it is; and there is the reason for many an unsatisfied soul, because there is not a downright clearness of walk before God; because the fear of God is not let into the business, or into the recreation, and the home and the heart. And if the fear of God is not there, why the secret of satisfaction is gone. Diligent uprightness of life, bringing out the life into His light, and letting Him search it through and through: it is only on that condition that there can be satisfaction. God will not (thanks be to Him that He will not) let a disobedient child be satisfied with His smile and with His fulness. It would encourage us in disobedience if He did so. Shall we look at these passages, and sum up their meaning? Humble trust, prayer and expectation, diligent, whole-hearted obedience to God, are His conditions for satisfaction, if the heart is to be always satisfied and filled from Him. And the secret is open before you if you will grasp it to-night. Trust, ask, and obey, and your heart shall be satisfied, and shall abide satisfied; but distrust, neglect to ask, and disobey, and your soul must be hungry and parched. It will never be satisfied whilst you turn your back on Him. Oh, what shall we say to this? Think of it. All that fulness waiting to come in, and, like



the ocean tides of which we heard, to overflow all our vessels—the vessels of our hearts. Think of it. This fulness enough for the whole world if they only knew it enough, and to spare for the three thousand gathered here to-night. Oh, brothers and sisters, is there one of you who means to go away unsatisfied to-night? You know there is no half-way house. It must be unsatisfied or satisfied. Which shall it be? It must be one.

A faithful servant of God was reading one day the words of St. John vi. 35, "He that cometh to me shall never hunger, and he that believeth on Me shall never thirst," and as he pondered on these words and took them in as God's message to Himself, he rose up and said, "I expect never to be hungry or thirsty again." Have you got courage enough to say the same to God to-night? Look at the promise. Coming and believing. "He that cometh to me shall never hunger, He that believeth on Me shall never thirst." Oh! have you trusted? I know you have trusted *some* of His words, every believing child of God. Perhaps some have begun to do so to-night. You have trusted His word. "I have, and I know I am saved." Why? Because you have trusted that word. And now, saved soul, pardoned, reconciled child of God, won't you trust your Father further in His word for you. Won't you believe that His fulness is enough, and bring your emptiness to Him just in simple trust, with a definite prayer, and with an honest purpose of life, that nothing of disobedience in you shall hinder the flow from Him and say to Him for His glory to the world, "I expect never to hunger or to thirst again." Now, friends, that is the only logical purposeful outcome of our conference. There is no other. It is so simple that a child can take it in. We have come to point how the might of His Spirit is ours in the inner man, how Christ may dwell in our hearts by faith, and how we may be filled with the fulness of God. You have heard of the responsibility of knowing all this and going out of this place not possessing all this to the full. Oh, let us possess it to the full to-night. That is what our short after-meeting is for. If any souls are unsatisfied and mean to take God at His word, that by His grace they may abide satisfied from henceforth, that we may turn the longings into prayers and obtain an answer to these prayers, such as shall send us home in peace and into a life of obedience unto God, that shall give us His fulness

and satisfy us in Him. Now unto Him be glory in the church, through Christ Jesus, unto all ages. Amen.

The 48th hymn was then sung—

“We have heard the joyful sound.”

### **The CHAIRMAN.**

Dear friends, we have been listening during these days to most wonderfully cheering truths, and I feel sure that everyone here who has been listening with a believing heart has been in greater or lesser degree filled, and that to-night, as you have been listening to these closing words, your soul has been going up to God and saying, “Lord, here I am; fill me.” Now while I have been listening to our brethren speaking to you I have been looking at one of the most wonderful sights ever seen. I have been looking at, I believe, 3000 vessels. You are one, you are another—vessels, vessels. I remember dear Moody saying that when he was going to speak to people he liked to look them well in the face; and I like to do the same. For I do not know anything in the world that so melts a speaker’s heart. I will tell you what I have been thinking while I have been looking at this vast audience. I want you each before you leave to realise that you are a vessel for God and for God’s service, that you have been filled. What is that fulness to do? You are going out. God bless you wherever you go. But what are you going out to realise? Why, here are enough people to move almost all London. Here are enough Christians gathered to tell of Christ wherever they go. Oh, dear fellow-Christians, why are we to be filled? That we may go and tell others how they are to be filled, so that when we ourselves are touched we may run out to others. What a wonderful variety there is in this vast assembly! I think all the dear Christians who live at Mildmay, ministering for the service to the Lord Jesus, beloved Christian friends here, you are God’s vessels unto honour; and He has been filling you these three days with all freshness, that you may be filled with greater tenderness and power for God to use you. He will take you, my brother, and you, my sister, to be His vessel. Oh, there are parched souls in the world! Put yourselves into God’s hands, that you may go to them as God’s vessel. I have very great faith in old Simeon’s button-holing plan with people. I believe it is one of the most powerful agencies in the world;

and I see some 3000 people here who, if they can get alongside another and speak to them with loving hearts running over, God will bless them, God will use them, and God will make them a blessing. And then, dear friends, think of the vast, vast heathen world. I know there are many missionaries here. I would hardly dare to speak before them. They put one to shame when we think of their labour. Dear fellow-Christians, labouring for Christ in distant lands, God has been filling you to encourage and cheer your hearts. And that was one of the objects of gatherings like these that dear Mr. Pennefather had when he instituted meetings of this kind, that Christians might get fresh filling, and something better still, that we might come into such blessed communion with the Great One who fills, not once—for to-day's filling will not do for to-morrow—but that we should be filled day by day.

I live close beside a river, and that river is a constant study to me, and it is one of the best ministers I have. It is always preaching every day. I will tell you what I was thinking. Sometimes I have seen it all frozen over, all land-locked with ice, and then there comes one day a rushing sound, a balmy west wind, and far away in the mountains there gather great black clouds, for our friend of Glasgow was right in saying, "There's plenty up yonder." Down it comes in sheets and torrents, and gravitates to the river, which begins to swell and swell, and the ice cracks and groans, and then bursts, and everything is swept away to the ocean. What a mighty work it makes. Nothing can withstand it. No barriers will hold it in. Why? Because it is filled with the fulness of the heavens. Oh, fellow Christians met here, what is this Mildmay Conference for but that we may overflow wherever we go, filled as a mighty company with all the fulness of God, and be mighty and powerful for His work? And wherever you go, oh, fellow-Christians, try to realise that we are vessels for our Master's use, vessels that He may use when we are in the train, when we are in the place of business, wherever we are, that God may use us. Oh, beloved Christian people, I have not the smallest manner of doubt that the result of these meetings will be that through the power of the Holy Ghost Christians here will go out filled with the Holy Spirit and strengthened, that they will be very quick to respond to the Master's call, and to take the opportunities that He is

pleased to give them to bear testimony to Him and to be running over. There is many an empty heart in the world, many an empty heart in these great streets, many an empty heart in the great palaces of the rich in the West End, many an empty heart in the rural villages, and there is many an empty heart over the whole wide world. Friends, God fills us that we may be His vessels. Let us go our several ways with a new name written upon us—"a vessel unto the Lord," and let us so live that the time may have come when upon the bells of the horses and upon the pots there shall be written "Holiness to the Lord." Filled with the Lord's spirit, a vessel fit for the Master's service, it may be of gold or it may be of silver or it may be of clay, it matters not, whatever the Lord pleases to make of us He wants to use us as vessels unto Himself.

Oh, beloved friends, as I speak these last words, my thoughts go back to him who spoke to you so pathetically and beautifully only a year ago, and who now is with the King in His glory. And then my thoughts go back to this platform many, many years long ago. The last sight I ever had of William Pennefather was kneeling on this platform with his eyes gazing up heavenward, looking in the King's face, ready to go to Him. Oh, dear friends, they were vessels the Master made for what He wanted them to do, and He used them for Himself! But there is not a little tender babe in Christ here to-night but may be God's chosen vessel to do some great work for Him, or it may be some little work; but the little work for God is better than any other work that can be named.

Dear Christians, we shall now close our gathering. Let us be silent together for a few moments as we close this meeting. First of all, let us bow our heads for a few moments in the still exercise of silent prayer alone with God, and then we shall sing together one closing hymn before the Benediction will be pronounced.

There was then an interval for silent prayer, after which the hymn—

"Grace is flowing like a river"

was sung, and the meeting was brought to an end with the Benediction.

There was, as the CHAIRMAN had announced, a short after-meeting.







# The Might of the Spirit.

A BIBLE READING.

By the Rev. HUBERT BROOKE.

*Tuesday Afternoon, June 26th, 1894.*



CAPTAIN CHAPMAN presided.

The 23rd hymn having been sung the Chairman offered prayer.

Scripture read, 2 Kings, ii. 1-14.

Of course the central point of that passage is the answer of Elisha to his master's question, the answer that says, "Let a double portion of thy Spirit be upon me." And you have to think for a moment how the answer to that prayer transformed a plain serving man, who "poured water on the hands of" his master and "ministered unto him," into a prophet as great as his master, if not greater, for it seems that even mightier works were done by his hands than by those of Elijah. You have but to notice how the answer to this prayer transformed the serving man into a mighty prophet, to see how the whole story is connected with the subject that we have before us to-day—THE MIGHT OF THE HOLY SPIRIT. It was the Spirit of God that rested upon Elijah coming upon Elisha, that transformed him into a new man and made him what he was from that time onward.

When he asked Elijah for a double portion of his spirit he was no doubt alluding to the law given under Moses, by which the first-born son in a family had a right to twice as large a share of his father's property as any of the other

children. If you turn for a moment to the twenty-first chapter of Deuteronomy you will see there in the seventeenth verse, that if a man had more sons than one he was to acknowledge the first-born "by giving him a double portion of all that he hath." And so if you turn again to Genesis xlviii. you read there in the twenty-second verse, that because Joseph was reckoned the first-born of Jacob's sons Israel said, "Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and my bow." That is a very important point. It proves that Elisha in his answer to Elijah's request claimed from his master the place as it were of the first-born in his family. He was Elijah's spiritual child, his spiritual descendant, and he asked that for the sphere of life that he was to occupy he might have the first-born's portion—twice as much as any other of the sons of the prophets whom God was blessing in those days. So then we must understand that in things natural an Israelitish father, if he had five sons, would divide his property into six portions, and the eldest son would have two of those and all the rest one a-piece. Elisha was therefore claiming from his master a first-born's position in his household—"Let a double portion of thy spirit be upon me"; and I think it is that point of it that brings it home as something personal to-day. You know that your position and mine, as believers in the Lord Jesus Christ, takes up this very same privilege which Elisha asked that he might have at the hand of Elijah. If you look at the twelfth chapter of the Epistle to the Hebrews—that book that is so full of allusions to Old Testament topics and to the Mosaic dispensation—in the twenty-second and twenty-third verses you will read, "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born." "The church of the first-born"; and, as members of the church of the first-born, we too have a right to ask of our Father a double portion of the Holy Spirit—a two-fold presence, a two-fold gift, a two-fold working of the Holy Spirit in our hearts. We have the spirit of sonship first of all; *that* we must have, of course, or there can be no question of anything else. But those who had received the spirit of sonship were told that there was a further gift to them, "Ye shall receive the gift of the Holy Ghost, ye

shall be baptised with the Holy Ghost not many days hence." Those who had the spirit of sonship then received the power of the Spirit for service; those who were already *born of* the Holy Ghost were now to know what it was to be *filled with* the Holy Ghost; and the right and privilege, the heritage and lawful possession of every member of the church of the first-born to-day, is a double portion of God's Holy Spirit. A double portion! The Holy Spirit coming first of all to give us life—"If any man have not the spirit of Christ he is none of His"; we must be born of water and of the Holy Ghost before we can enter the kingdom of God. But then those who have already the Spirit of Sonship, "whereby they cry, Abba Father," have a right to go to that Father and to say to Him, "Give me Thy Holy Spirit." And how much more shall your heavenly Father, to whom ye are already sons and daughters, give the Holy Spirit to them that ask Him. And notice that not only the right and privilege are ours theoretically, but we should come to God with definite prayers for this blessing experimentally. It neither pleases Him nor profits us to come and ask so vaguely for blessings, that we do not know when we have received them, or whether we have received them at all. He is very definite in His promises, let us be at least as definite in our prayers and expectations. If we have known what it was to ask Him to give us life in Christ, let us not be afraid to ask Him as boldly and expect to receive as definite an answer, when we pray for life abundantly and the fulness of the Holy Ghost.

Moreover, this story tells you something else, because it pictures to you a little journey—perhaps lasting only for a day or two—which tells you the significant steps by which one was prepared to receive this wondrous gift. I am sure there is a meaning in God's Word, when we find a short space of time with a short description given to it, or a long space of time with a short description given to it. In the preceding chapters, after 1 Kings xvii. to xix. there comes an interval of seven years before chapter xxii., and then there is a three years' interval between that and the first chapter of the next book. So that long years may go by and not a word be said about them. But when there is something of importance, some great crisis or event in the experience of God's people, then the Spirit of God can give sufficient details and can magnify, as He does here, the little walk of a day or two of two of

His faithful servants. We will look at this walk this afternoon in order to see what it was that these two men were aiming at and what was the way by which they went to get it. The Lord sent them from Gilgal to Bethel, and from thence to Jericho and the Jordan. Now if any of us were walking this afternoon over the site of some famous battle with which our history is bound up—if, for example, we were walking over the plains of Waterloo, or over some of the famous sites of the Crimea, of which our history has so much to tell us—I say if we, as members of the British race, were walking over these places, we could not help talking about the battles fought there. And when these two men of God walked, as they did that day, from one place to another—to four of the most important places in all Israel's history, two of them (Gilgal and Bethel) receiving their names from events in God's dealings with His people, and two others (Jericho and the Jordan) bound up with God's dealings in the past, we can hardly doubt that they were talking of what God had done there in days gone by; and in that way we can accompany them in that walk this afternoon. We too can start from Gilgal, and think what they would say as they talked of Gilgal and its past history.

If you turn back to the book of Joshua you will find it mentioned in chapter iv. 19, "And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho. And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal." So that it was the first place the children of Israel rested at, when they commenced their new life in the land of Canaan. Mark this, they had been God's redeemed people for forty years. It was forty years before, that they came out of Egypt, that they knew the lesson of the Passover, of the blood of the lamb sprinkled upon their doorposts, and of the feast upon the flesh of the lamb. It was forty years before, that they had passed through the Red Sea, and during that time they had known much of God's guidance. But here they came to an entirely new experience, and the first place that they rested at when they were coming into that new experience was Gilgal.

They set up a pillar there which told of their having done with the wilderness life, and its murmurings and its looking back into Egypt and its longings for the old things. In



Gilgal they set up a pillar to say, "These old murmurings, these longings, are buried at the bottom of Jordan, and we are starting on a new life of victory with the Lord from this day."

Then in the next chapter (Joshua v. 2) we read, "At that time the Lord said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time." Yes, that was God's most significant emblem, His sign, the sign of His covenant, and the seal of His promises. It was the sign to make them know, that God's people have no reliance upon the flesh. The power of the flesh never brought a man to Christ, the power of the flesh can never make a man powerful in Christ or a servant of Christ. The flesh from beginning to end can never be used in God's service. Is there anyone here so foolish as to think that having begun in the Spirit you are going to be made perfect in the flesh? (Galatians iii. 3.) You read in Joshua v. 9, "And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day." The reproach of Egypt. Glance for a moment at the thirty-first chapter of Isaiah and hear the Lord saying in the first verse, "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!" And again in the third verse, "Now the Egyptians are men and not God; and their horses flesh and not spirit." And when Israel that day took up their resting-place at Gilgal, and God named it Gilgal because of the rolling away of the reproach of Egypt, it meant that from that time forth they were not going to reckon their earthly powers—to rest in their human powers and forces—but going out in the name of the Lord alone to cast out those seven nations greater than themselves. When they had looked at the land thirty-eight and a half years before they had said, "We are not able to go up and take possession"; but now the reproach is gone, and in the Lord's name they went up and conquered. We can see what Gilgal was. It was there that they started out upon new food. They ceased to feed upon manna and took the old corn of the land; they learned the power of the resurrection of the Lord Jesus Christ—the very gift that came to God's people when they knew a

risen and a glorified Saviour, who, not until He was risen and glorified, poured up the Holy Ghost upon His people. So you may sum up the meaning of Gilgal and say it is "NO CONFIDENCE IN THE FLESH." (Phil. iii. 3.) And will you notice, friends, that whilst Israel was fighting these battles of the Lord they came back again and again to this place, Gilgal, from which they started. You will see in Joshua iv. 19, "They encamped in Gilgal in the east border of Jericho"; in chapter v. 10, "And the children of Israel encamped in Gilgal"; in chapter ix. 6, "They went up to Joshua unto the camp at Gilgal"; in chapter x. 6, "The men of Gibeon sent unto Joshua to the camp of Gilgal"; in the fifteenth verse, "Joshua returned and all Israel with him unto the camp to Gilgal," and in the forty-third verse, "Joshua returned and all Israel with him unto the camp at Gilgal." We need to learn this lesson, that the gifts of God—the manifold powers of the Holy Ghost, the different graces and different gifts for every member of the living body of Christ—are not gifts which He imparts, as it were, away from Himself, that you may take and do with them what you like. No, they are gifts which are part of Himself. As we heard this morning, it is the Spirit of God that ministers and reveals the presence of the Son and of the Father. As has been well said, He is the "Executive of the Godhead," and that presence and that power are only known by those whose hearts are always starting from, and always coming back to, the camp at Gilgal, the great foundation principle—"No confidence in the flesh." Oh, friends, who have come up here to commune with God, and to ask of Him, as I am sure every one of you has come meaning to ask, that whatever is meant by the might of the Spirit of God (none can define it to the full or exhaust its definitions) that at least something more of it may be ours; and whatever is meant by the love of Christ in all its boundless fulness at least something more of it may be ours; and whatever is comprised in all the fulness of God, at least something more of that fulness than we have ever known before may fill our hearts when we leave this place. Well, friends, are you ready to take your start from this place, Gilgal; to lay aside the confidence which you have placed hitherto, perhaps, in something of your own, in the gifts you have received, the natural gifts, in your gifts of mind, in your gifts of body, in your gifts of grace, in your

powers of speech, in your past experience in bygone blessings? Is it this that you are relying upon in any measure for a life in which you shall glorify God and overcome His foes? Well, if you want to know, and to live in knowing, the fulness of the Holy Ghost, I am sure of this, as we heard in the morning, it is the humble and contrite heart, it is the poor and lowly soul in which it rests. Yes, it is the heart that has made its foundation to rest in this Gilgal—"no confidence in the flesh"—that the Lord, and the Lord alone, may be relied upon every moment that we live.

As these two men went on and talked together of how Israel in those days of their weakness had found the power of God to be so wonderful; and perhaps contrasted the condition of things in their own day, when Israel and Judah, strong in their self-reliance and self-confidence, were so weak for God and His glory; how they must have longed to see something of God's glory working again in the midst of His people! And the Lord sent them down to Bethel, and there they learned the next lesson. Bethel takes us back to the 28th chapter of Genesis, and to the story, so familiar to us all, when Jacob was on his way to Laban and alighted at a certain place and tarried all night, and took of the stones of that place for a pillow, and laid him down to sleep. I think he had then, for the first time in his life, learned the lesson of Gilgal—no confidence in the flesh. Up to that time he had been working in all the powers of the flesh to gain spiritual blessings. Do not be surprised at that, brethren; it is always happening. Almost the first thought of a truly converted soul that finds Christ is, "Now what shall I do for Christ? Let me see what I can do in order to follow my Master," instead of saying, "I am not to have a voice in the matter at all. If I am redeemed, and belong to the Lord, my prayer should be, 'Lord, what wilt Thou have me to do?'" And so here, Jacob meant to get all he could of God's blessing—a perfectly good intention—and yet, with that right thing in his heart, there was the wrong way he went about it; so he joined in deceit and lying, and exerting all the skill and power and confidence in the flesh which he had, he got his blessing—and much good it did him. Look at him there as he lay down at Bethel. The man to whom all his brethren were to bow down and be subject—why, he was fleeing before the face of one of them! The man who was to have of the "dews of heaven and the riches

of the earth"—he had nothing in the wide world but his staff with him. The man whose seed was to be a blessing to the world—he had nothing but a stone for his pillow ; an outcast, not knowing what was before him ! That was all he got from his confidence in the flesh. There, perhaps, that night he learned it. Unlike Esau, he had not been accustomed to the hardships of the hunting field ; he had been a plain man, dwelling in tents. Esau would perhaps have made nothing of that position ; but to him it was a hard change. Away from home, absolutely alone—yes, he finds out now the lesson of no confidence in the flesh. When the flesh has done its best, it has not brought much to the child of God, save disappointment at its utter failure. Thank God when we learn that ; because then we are ready also to lay down in the rest of Bethel, and see what God has for those who have no confidence in the flesh. As Jacob lay down we are told "he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven : and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac : the land whereon thou liest, to thee will I give it, and to thy seed ; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south : and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land ; for I will not leave thee, until I have done that which I have spoken to thee of." And so he called that place Bethel, the house of God, the place where God was ; because God said to him, "I am with thee," and "I will not leave thee." From that day on, wherever Jacob was, *there* was Bethel, *there* was the perpetual presence of God. That is the meaning of Bethel—THE PERPETUAL PRESENCE OF GOD. Matthew xxviii. 20 : "Lo, I am with you alway, even unto the end of the age." It is a blessing carried on to us to-day ; therefore "we may boldly say, 'I will not fear' ; for He hath said, 'I will never leave thee nor forsake thee.'" (Heb. xi. 5, 6.) Oh, what a filling when once our hearts are empty ! What a wonderful change, that we should give up confidence in the flesh, and receive in return this promise, "Lo, I am with you alway, even unto the end of the world !"



When once that blessing is apprehended as belonging to us, it is a great thing for us to ascertain what these two men went on to ascertain as they took their next step together ; namely, what is the power of God's presence ? Of course, intellectually and doctrinally everyone of us here to-day believes in God's perpetual presence. If we were asked, "Do we believe that God is here in our midst ?" we should reply, "Yes, of course ; He said He would be." And do you believe He will be with you in your life ? Yes ; He said He would be with us always. But what does that presence do when it comes ? What does it do when it is known and proved ? As those two men talked together over God's promise, "I am with thee," they knew that God had never removed His promise from His people. Of a promise made 970 years before, He says in Haggai, "According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth with you. Fear ye not." The promise of God is not broken. The enjoyment of it, however, may cease through our own forgetfulness and unbelief. If in our lives there has been the knowledge of what God's presence is, or if there have been interruptions ; if we have to say, "Once I knew it, but now I do not"—oh, friends, remember that the fault is not in Him ! God's presence has the same power to-day as of old. And what that power is He called to His servants' minds, as He told them to go on to Jericho, the third step that they took together. They went to Jericho. That was the place, you remember (in Joshua v.), where Joshua went out alone to look at those high walls which stood up before him. It was the first of the mighty cities he was to capture, and he was wondering in his heart, and perhaps crying to God—"How can these great walls ever go down before poor, feeble Israel ?" It was there he beheld a man with a drawn sword in His hand ; it was the angel of God's presence ; it was God manifested to His servant. You know what it meant, as you read it in the next chapter. Israel, in silence, marches round these great walls. What a strange sight it must have looked to those on the top of the walls of Jericho ! They raised no battering-rams, they had no implements for a siege, they marched in perfect silence round those walls day by day ; and when the seventh day had come, and the seventh circuit was accomplished, they lifted their voice with one shout, and the walls went down flat, and "every man went up straight before him." That was what it was in the

days of old. Jericho represented to them the POWER OF GOD'S PRESENCE, as it is written in Psalm cxiv. 3, 7—"The sea saw it and fled: Jordan was driven back. . . . Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob." That was what these two men could say had taken place in the history of their people Israel; and then they contrasted it with what they saw in their own day. These walls had been built up again in open defiance of God's curse. In Ahab's days (that is, in Elijah's and Elisha's days) "did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram, his firstborn, and set up the gates thereof in his youngest son Segub." Yes, and though nigh six hundred years had passed between the two, God's curse was as fresh as on the day when it was spoken to those who defied Him. Oh, then, may we not say that God's blessing is the same in all days for those who trust Him? Would not these two travellers have said, "Then God's promise of blessing must be as true"? God's presence was not tied to those old days; God's presence was not confined to the ark before which *once* those waters had opened, and *once* those walls had gone down. God's presence was not confined to Jerusalem either; for the ark had been captured ere this, and Jerusalem taken by the enemy for the sins of Judah before their time. No, it must be to the trusting soul that the presence of God belongs, to the humble and lowly in whom He dwells. Therefore they would say God's presence must be fresh to-day, and why not prove it to-day?

God sent them on to Jordan, and there they learned the last lesson. Not only what is the power of God's presence—that we can search for ourselves in God's word and find. We can heap up the wonderful stories of what His presence did in days gone by; we can get our hearts warmed and our appetites whetted until we long after the same; and then God will take us, as He took them, to a place where they not only know the power of His presence, but where they prove the PRESENCE OF HIS POWER. At Jordan that day they proved the presence of His power. They went and stood by Jordan, probably at the very spot where Israel had once crossed over, and they talked together of that wonderful event, how the ark of God, carried by the hands of the priests, had come down to the water's edge, and the waters had parted asunder, right and left; and as they stood there, before that ark of God the

waters fled just as the mountains had trembled before His presence when God went out before His people; and then all Israel passed over. Now, was that confined to God's ark? No, because God's ark had been led captive between that time and this. Was it confined to the city of Jerusalem, where He said He dwelt? No; because idolatry was creeping into Jerusalem, and the power of God's presence was going out of it. Where was it to be found? Oh, it was to be found then, and it is to be found now, brethren, in every heart that has Gilgal as its foundation—no confidence in the flesh; in every lowly heart that has Bethel as its home—the perpetual presence of God; in every heart that looks back and knows what God has done in the past; and in every heart that trusts God to do the same in the present.

“And he took his mantle and smote the waters, and *they went over on dry ground.*” The very phrase, word for word, that had been told in history 500 or 600 years before. God was the same in the year 900 B.C. as He was in the year 1450 B.C.; and He is the same to-day as He was in that day when He answered His people's cry. We must not say that this was for Elijah and Elisha alone. When they had put God to the proof like that, they were able to ask for things which perhaps they could not have had the courage to ask for before. What wonderful language it was from the older prophet—“Ask what I shall do for thee!” Elisha took the highest and best that he could get—a double portion (the firstborn's portion)—to tread in his father's steps and to follow in his father's work. “A hard thing.” Yes, a hard thing for eyes that are not opened to see the ascending glory of Christ, and hearts that are not opened to believe in the risen and ever-present Christ. It is quite easy for the God who did it then to do it now. And as he was taken up “Elisha saw him,” we are told; and then he wanted no more his old garments of servitude. “He took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah”—the new garment that had fallen to him from heaven—and he went out with that garment and smote the waters and said, “Where is the Lord God of Elijah?” Elijah perhaps had said, “Where is the Lord God of Joshua?” And before him Jacob may have cried, “Where is the Lord God of Isaac and the Lord God of Abraham?”

And now for us to-day. Surely He bids us come along the

same path, He bids us take the same way and claim the same blessing, and put it to the same proof as they did. We too have got the call to go forward and prove the power of the presence of God. We too must look outside the Church of Christ. If they had looked to God's chosen people, what would they have found? Gilgal and Bethel—places where altars to idols and false gods were springing up—Jericho rebuilt in defiance of the God of Israel, and Jordan with its old lesson utterly forgotten. Yes, and you may tell this to the professing church of Christ to-day, and they will say, "You are talking of old-world fables." You may speak of Pentecost, and they will say, "Why Pentecost was 1900 years ago, and we have nothing to do with it now!" You may refer to the Holy Ghost, and they will remark, "We do not know what you mean when you talk about it; no man can know what it means." It is not from the language of the professing church that you will be taught. No; it is in the language of the word of God—the blessing to which we want the Church of God to come back. And some poor souls are thinking they know better than the word of God. Friends, it is not always by argument that we can convince them that they are wrong. They are mostly sealed in their own arguments; the confidence in their fleshly wisdom is very strong. But there is one proof that I do not think the whole power of the world's intellect can stand against; that is, the lives of men and women filled with the Holy Ghost. That is the argument and that is the answer that we want to go out from our conference into the world—proofs that shall make them know that there is something in God they never dreamt of before. A gentleman told me the story of his father, who, with another, were the two most brilliant scholars at Trinity College, Cambridge, about seventy years ago. My informant said that when his father had finished his course at Cambridge, he said to his friend, "I do not believe now that there is any power in the world that can convince me that there is a God and that He can be known." That was a fine height for the walls to be raised up against God; and in that spirit he had finished that portion of his life's training! He thought he was an impregnable fortress that no power in the world could break down. A little while after he had taken his degree, he was spending his holiday time at a country house, and amongst the guests there was a lady who a few weeks before had lost



her husband and three children—the only three she had—at a single blow. She was there in that house, in the presence and company of this atheist, just after the blow had fallen upon her. He knew her story; they all knew about it and pitied her. But there was about that woman such an unearthly peace, such an unanswerable calm of the presence of God, that the proud man was bowed down to the dust and said, “There is a God whom I do not know.” For weeks he fought against it, but the Spirit of God strove with him, breaking down, one by one, the turrets and fortresses and walls that he had built up, until He brought him—thanks be to God—as the humble child of God, to the foot of the cross. And it was the power of the Holy Ghost in that Christian woman’s life that broke down the pride of man.

Friends, it does not take human gifts and natural forces to break down earthly power. It takes the humble, lowly, and contrite heart, that casts out its own confidences and leans upon the presence of God, that goes out to put Him to the proof, to say to Him, “Lord, what Thou wast then Thou art to-day; what Thou didst then Thou canst do to-day; and what they trusted Thee to do of old, I, Thy child, am going to trust Thee to do for me to-day.” Will you say that to Him? You are here for three days of holy conference with God, and when they are done you will be going back to your different homes. And you know that you may go back as different as Elisha did—back to his old haunts. He went back to the same places that he had been in before—he went to the very “sons of the prophets” who had seen him before. He went right back to the old home—yes, to the City of the curse he goes to tarry, and he finds he can bring life and blessing even into that City. He can rebuke revilers in the name of the Lord; he can win victories in the name of the Lord; he can raise the humble and abase the proud. He has the power of the Holy Ghost upon him. He went back to his old life; but such a new man! Oh! friends, these old lives that we have been living—are not they crying out for new men and women to come and live in them? Is not that what this poor world is asking for—a proof, an unanswerable proof, from the lives of those who live in it, that the presence of God is a reality to-day, and that the might of it may be proved and seen in those who trust Him? Yes, and we must go back to these old lives with the same blessing in our hearts that Elisha

had in his. It needs only that we keep to these principles : that we always abide at Gilgal, that we start out from Gilgal every morning, never thinking that "Because God blessed me last night, now I have got the trick of it, and I know how to serve Him to-day." Many a one has stumbled over that. No, friends, let us feel, "If I did well yesterday, it was the presence of the Lord that did it ; and to have that presence of the Lord I am going to start out in emptiness this morning." And when the day's service is done, come back to Gilgal, tell Him that you are an unprofitable servant, and that it is in His fulness you want to be kept.

"Man's weakness, leaning upon God  
Its end can never miss ;  
For man on earth no work can do  
More angel-like than this."

Shall we take to Him His own words and ask Him in our hearts, each one of His own children, to pour out that gift which belongs to us as members of the church of the firstborn, that from our lives glory may be brought to Him through Jesus Christ our Lord?

Prayer was then offered by the Rev. EVAN HOPKINS, and the meeting dispersed.





## A Bible Reading

By Rev. PREBENDARY WEBB-PEPLOE.

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*Wednesday Afternoon, June 27th, 1894.*

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**I**T seems impossible for us to do anything else this afternoon than turn to the particular passage to which our attention is called in the syllabus—the third chapter of the Epistle to the Ephesians—and there, taking up the special branch of the subject which is given for consideration to-day, we read, “That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge.” The general subject entrusted to us at this conference is the endowment of the family of God “according to the riches of His glory.” Those of us who were present yesterday sought to understand something of the origin of that family—the way in which God created it in Christ Jesus, through the cross, and by the resurrection, until by the ascension, He carried it up to the very throne of God, and made His own people, as a whole, in His person, “partakers of the divine nature.” We then saw that by virtue of that nature we were endowed, or “blessed with all spiritual blessings in heavenly places in Christ Jesus,” and that as children come to enjoy the inheritance of their father, so we are endowed “according to the riches of His glory,” *i.e.* that whatsoever God possesses, as God, is at the command of His children, if they are enabled or qualified to partake of it; and that there is actually no limit whatsoever to the richness of the spiritual treasures that

men may enjoy, except the limit of their capacity. We believe that God outpoured at Pentecost the fulness of His Holy Spirit, so that, as one of our greatest writers has said, "there was no limit whatsoever to the outpouring—there is but a limit in the receptivity of man." But it is not only in the gift of "God the Holy Ghost" that the Father has manifested His marvellous love, He has also, as we know, exhibited that love in the person of the Lord Jesus Christ. We heard much of that this morning; yet I must of necessity direct your thoughts again this afternoon to the manifestation of the love of God in the person of Jesus Christ our Lord. We saw yesterday that, according to the riches of His glory, He was pleased to take possession of man up to the extent that man yields himself to the workings of the Holy Ghost; and that, acting from the spirit-department of our being, the Holy Ghost claims—first, the heart, or affections, then the mind, or reasoning powers and faculties of man, and then the soul, which involves his personality, his will, so that the whole man should be yielded ever more and more to the direction of the Holy Ghost, and to the service of God, according to the dictation of the Holy Ghost. In accordance with this the Spirit claims the obedience of the body, which is always a slave to the will and to the mind, *i.e.* to the real personality of the man. Now, up to this extent, we have all of us realised, I hope, that God has very richly endowed us as members of His family. In giving us the Holy Ghost, He has not only given us a Comforter, but a Director, and one who should be recognized as an absolute Director. But when He comes to be a Director, He does it for a special purpose; namely, to reveal to us the personality of the Christ, and through the personality of the Christ we are to rise to know the personality of the great high God. For, as St. Peter says (1 Peter iii. 18), "Christ Jesus died the just for the unjust, that He might bring us to God." But that particular branch of the subject will be dealt with to-morrow. We stand to-day in the intermediary space, as it were, between the contemplation of the operations of God the Holy Ghost, when He comes to "strengthen us with might in the inner man" (according to the measure in which we yield that inner man to Him), and the contemplation of "the fulness of God," in which we shall bask and rejoice for ever and ever. Not that we shall be *absorbed*, as some would express it, for that is a Buddhistic



doctrine which is not found in the Bible ; but retaining our personality or individuality, we shall yet be "filled into all the fulness of God," and our joy will be absolutely perfected in Him. But, between the operation of God the Holy Ghost and the enjoyment of that perfect "fulness of God" which awaits us hereafter, lies a magnificent revelation, which too many Christians lack, or seem in too many cases to understand only as a synonymous expression with the "strengthening of the Holy Ghost," but which a few (would to God there were more) have apprehended to be a marvellous progressive development of God's love and power. I speak of the endowment which He gives to us "according to the riches of His glory," when the Holy Ghost reveals to us the indwelling person of Christ Jesus the Lord.

We are not here to speak of tritheism—that is, to set forth three Gods. We are not here to say that three separate persons come, with three separate manifestations, to indwell the soul of any believer ; but what we do say is that while God is but One, and that it is by the Holy Ghost that He works in the present dispensation everything that actually is accomplished in man, yet there is a progressive EXPERIENCE, a subjective realisation of God, which may be described distinctly in the words of this epistle as an advance from the realisation of the strengthening by the Spirit into the realisation of the indwelling of the personal Christ. It is this that the apostle St. Paul speaks of when he says that if we be duly "strengthened with might by the Spirit of God in the inner man," then He will reveal to us something that we knew not before, namely, the indwelling of the Lord Jesus Christ, and that a permanency—not coming, as a wayfaring man, just to sojourn for a night, as in Jeremiah xiv., where the prophet wails to think that it ever should be so with the believer—but that Christ comes to dwell permanently in us, or to abide, exactly as we are bidden to abide in Him. He is willing, we are told, to come as a Person (St. John xiv. 21, 23) ; and the Spirit reveals Him as indwelling our souls and abiding there for ever and ever. How exquisitely it is expressed in our Prayer of Access to the Holy Communion, in the Church of England Service Book, where we pray (at the close) that "we may evermore dwell in Him, and He in us." This is oftentimes too carelessly read, I fear, by us ministers ; and oftentimes but too little comprehended in its deep force by the hearers ; but

it is of the very deepest spiritual value, and in exact accord with the terms of Scripture, if we rightly understand the truth of God—that we are called to indwell Christ, for safety, for peace, for joy, for provision, for prospect, for pleasure, for perfection; and that He is called also, when we take our proper privilege, to indwell us for power, for patience, for progress, for prosperity, and for privilege; and again, for full and final perfection of the realisations and enjoyments which God would give to us as His sons and daughters. Now, it is this, I think, that St. Paul is speaking of when he says that if we be really “strengthened with might by the Spirit in the inner man,” Christ shall be revealed to us as “dwelling in our heart, by faith.” But why in the heart? I feel bound to speak of this, because the subject that is to engage our attention now is Love; and the heart seems to be expressly chosen here to convey the thought that the one part that Christ desires to have more than any other is the heart. He desires this first because it is the seat of the affections, and Christ is yearning for our affections; and, secondly, because it is the seat of the very weakest and most uncertain elements of our being. Are we not told by the prophet Jeremiah that “the heart is deceitful above all things, and desperately wicked”? (xvii. 9.) But when God the Holy Ghost, bringing the great cure, Jesus Christ, for the sinner’s need, enters into our hearts, then purity and spirituality of affection are produced. And when the Holy Ghost claims possession of our affections, He claims them *all* for Jesus Christ. It is not for Himself, but to pass them on to Christ as the Saviour, the Redeemer, the Revealer of God’s magnificent love towards us. And who shall express the delight of the Spirit when He is enabled to pass on to the Lord Jesus Christ our poor, fickle, feeble, faulty hearts, and, placing them at His feet, to say, “They are Thine, Lord Jesus, and Thine for ever.” The Holy Ghost has but one great work, I believe, in this world, which is to magnify Jesus Christ. And as He magnifies Jesus Christ in us, He magnifies Him to the universe; for when He can take our poor, fickle hearts and lay them prostrate at the feet of the Lord Jesus He shows how we have been made to delight ourselves in Him. Thus St. Paul is taught to pray “that Christ may dwell in your hearts”; and as we consider this subject this afternoon, may God in mercy remind us all that the one great object of God the Holy Ghost is that Christ may get our HEARTS for

Himself; for nothing else will satisfy His longing desire. He says, you know, in the Old Testament Scriptures, "My son, give Me thy heart." He says also, in the New Testament, when asked what is the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, etc.; this is the first and great commandment;" and "Thou shalt love thy neighbour as thyself." Christ Jesus was, as it were, absorbed with love. He had a devouring fire in His soul, if we may say this with reverence—though of course it could never destroy anything in Him, but was simply calculated to draw virtue out of Him—and that was love: love that yearned over the guilty, and must needs redeem them in the hope that He might make them like Himself, until at last He could love them as His own with a love that never ceases. "Having loved His own that were in the world, He will love them unto the end." And what end? "Receiving the end of your faith, even the salvation of your soul," says St. Peter; and Christ will never be satisfied until that end is attained, and we love Him back as He has loved us: for He has but one new commandment to give us (and all the time it is the old commandment of eternity), that "As I have loved you, ye should also love one another"—not only "one another" among men, but I think He must have included Himself in those whom He wanted to see loved by us—that we should love back again because we have been loved. Now it is of this love that we desire to speak; and after what has been already said, some may be asking, "What more can be said?" Yet, while there must be some repetition, surely there is novelty of appreciation even in those who have dwelt upon and studied the love of Christ for many years! I am not, therefore, afraid of treading upon old ground when I ask you to consider, from this passage, the wondrous love of God as revealed in Christ Jesus, which we are called to know when once the Lord Jesus Christ has taken up His habitation fully in our hearts by faith. It is a great advance, remember, that we are now to consider, upon the subject that engaged our attention yesterday, viz., "the strengthening with might by His Spirit in the inner man."

There are a multitude of people who are always craving for power; and oftentimes, in meetings of earnest Christians, I hear men say that the one thing that is wanting is power. My own conviction is that power is only a prelude to something better

and greater still, viz., to the love which will qualify us at last to enter into "the fulness of God," and "to enjoy God Himself for ever." Well says the Catechism of our brethren in the North, that the one end and aim of man's existence is "to glorify God, and to enjoy Him for ever." This is what we really are aspiring after, if we are faithful believers in the Lord Jesus Christ. And how shall we come to it? Let us take the passage before us, and look first, according to the syllabus, at the person who reveals to us the meaning of "love." Yesterday we were able to speak upon the word "glory" for a moment; and I dared to say then that no definition really places before us the meaning of these abstract qualities and powers of God. The attributes of His Being are beyond definition; and when the Apostle St. John is led to say to us twice, in the fourth chapter of his first epistle, "God is love," he is saying that concerning the great Creator and Founder of all things, which is entirely beyond our comprehension *mentally*. We cannot define love by any ordinary words. Even the Holy Ghost Himself, yea, even the Lord Jesus Christ Himself—if we may say it reverently—seem never to have found it possible to give an accurate description, in the language of man, of what is really meant by love; for invariably, so far as I remember, when an effort is made in the pages of Scripture to bring before our minds the meaning of the word "love," it is always by comparison, or by the declaration of certain facts. For instance, our blessed Master said, "God so loved the world, that He gave——," and you never stop to think what is the abstract meaning of "love" in that passage, but you see it all in the gift of the person of Jesus Christ. Again, St. John says in his epistle (1 John iii. 16), "Hereby perceive we the love" (the words "of God" are put in). "Hereby"; that is, "Because He laid down His life." And again (in chapter iv. 10), "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." I do not know a good definition of love. I do not know a passage of Scripture in which a real definition of "love" is attempted; but I do know a multitude of passages in the Scripture where the revelation of God's love is given, and instinct compels us to apprehend the force of the term, not by philosophical definition, but by mental and spiritual appreciation. If, then, we desire to define the "love of Christ which passeth knowledge," what can we do but refer



to the revelation of it? and that revelation is distinctly given to us in the person of the Lord Jesus Christ. Avoiding as far as possible what was said this morning, I will turn your thoughts to the following ideas in regard to the person of Christ, though we may take but very few, compared with what ought to be spoken upon this subject. And let me first ask whether it has ever struck you, with regard to the love of Christ, or the love of God in Christ, how infinitely marvellous it appears when we think of THE CONDESCENSION thereof, THE STOOP that the Lord Jesus Christ had to make to reveal to us in His own person the meaning of the word "love"? Carry back your thoughts for a moment far behind the creation, and then hear the Saviour when He walked upon earth putting up these earnest, loving words to the Father, "The glory which I had with Thee before the world was." Think of that—"the glory which I had with Thee before the world was." Think what that was to Christ, the partaker of the very magnificence, of the very Being of God, of the very home of God, of all the honour of God, of all the omnipotence of God—think of it! And yet all that glory which He had with the Father He leaves to come down and take the form of man—"And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross," for our sakes. Love makes the Son of God to stoop until He reaches the obedience of the cross, with two malefactors crucified on either side of Him. But not only so. Look again at the words of St. John: "The only begotten Son, which is in the bosom of the Father, He hath declared Him." Did we ever think what that intimate fellowship must have been to Christ Jesus, the "Fellow" (as He is called in Zechariah) of the great High God? all through the eternity past to be one with the Father in everything—in comprehension, in enjoyment, in purity, in holiness, in giving absolute delight the one to the other? All this the love of God makes the Christ of God to abandon; and, giving up the bosom of the Father, with His own personal enjoyment, He condescends to reach this earth of ours, and to visit us in the form of a man. I am only seeking to picture the love of God in Christ Jesus, that we may experimentally "know the love of Christ which passeth knowledge, until we are filled with all the fulness of God"; and remember that it is the measure of our correspondence to His image now that will decide the measure of our enjoyment hereafter in glory.

But not only does Christ condescend to leave the glory and the bosom of the Father, but He leaves—may I dare to say it reverently? *in one sense*—the very nature of the Father which He had enjoyed from all eternity with the Father. “I and My Father are one,” He could say, and yet we know that He was upon earth as “very *man*.” Watch Him then as He walks this world of ours, and hear Him say that He is sent, that He is under command, that He obeys, that He knows no will of His own, but always bows to the Father’s. What means the marvellous change that has come upon his condition? Just this. The Godhead in Him so loved that He must needs “empty Himself,” and though of course He was one with the Father, yet the glory of His Godhead He willingly resigned and came down to take the very nature of man. (Phil. ii. 6–8.) Surely the stoop is infinite? all the way from the throne of glory down to the lowest and basest and vilest of men. Yes! It is indeed most marvellous condescension, and mentally we “*understand*” nothing about it. Ofttimes men speak of the condescensions of a fellow-man, of one like themselves, but it is absolutely nil compared with Christ’s, because there are the smallest possible relative shades between the guilt of one man and the guilt of another, but for God to resign His powers and prerogatives simply to meet the needs of creatures such as we are is altogether inconceivable, and that is why the Apostle Paul says, “The love of God which passeth knowledge.” Though we cannot understand we may appreciate a little of it as we contemplate this stoop of the Son of God. He came to reveal the Father. For do you know what made Him do it? First, of course, it was His love to the Father. He loves the creature, but the Creator He loves pre-eminently, and He is content to take such a place as that that He may make known to the creature the love of the Creator, but especially that He may reveal to us the love of the Father. But again we see a little of the meaning of the words “the love of Christ which passeth knowledge,” if we consider THE INFINITE WISDOM AND THE MARVELLOUS KNOWLEDGE involved in the scheme by which our salvation is provided. St. Paul is rapt with attention to this when he is developing the scheme of love throughout the first eleven chapters of the Epistle to the Romans, until at length he breaks out with the remarkable words, “Oh! the depth of the riches both of the wisdom and knowledge of God.” (xi. 33.) Oh the depth. He starts from the throne,

and His mind travels rapidly down (through the inspiration of the Spirit) until He reaches the depth of man's hopeless depravity, and then, lost in admiration and wonder, he cries, "O the depth of the riches both of the wisdom and knowledge of God." But in what are they shewn? In providing a scheme that should meet the needs of an almost innumerable mass of mankind, an atonement that would satisfy the justice of God, the taunting claims of man's enemy the devil, and awful needs of poor fallen humanity—an atonement moreover for the whole human race—a condition of reconciliation so complete that the Father could be well pleased, for His righteousness' sake, even with the vilest and most corrupt of mankind, a scheme, moreover, which would not only acquit man, but take him out of his grovelling condition and rarify and purify his being until God could love him with complacency and delight. We have seen a ship sunk beneath the surface of the water by its own inherent weight and its overloaded cargo—lifted, lifted, lifted, by the removal of the cargo and by pontoons that brought, as it were, the breath of life to her sides, until she rode calmly and easily on the waters. So God provides a scheme that can lift poor sunken humanity until it is elevated to the very throne of God—purified, satisfied, glorified. This was the purpose, this was the scheme, which God in His infinite wisdom devised. But it was all revealed to man in the person of Christ, "in whom are hid all the treasures of wisdom and knowledge," for our sakes. Once more I think I see a little of the meaning of "the love of God in Christ" when I contemplate THE INFINITE COST at which the Christ was prepared to lay His glory by and come to earth to purchase man's salvation. Yes, contemplate carefully that cost to the Lord Jesus Christ. Not only His glory, not only the bosom of the Father, not only the worship of all the angels in heaven, was He willing to lay aside for our sakes, but even the very prerogatives and powers of His Godhead, which He had possessed from all eternity, and by virtue of which He was the creator of all things, the upholder of all things, the enabler of all things. Consider what it means that He should lay by those prerogatives so completely for our sakes, that while He was here upon earth He could allow Himself, though He was the revelation of pure law, to be contemned and despised by the breakers of that law, to stand among men as despised and rejected, and to endure for long

years the contradiction of sinners against Himself, to let Himself be treated at last as Beelzebub, the very chief of the devils, to be spit upon and scorned by the creatures whom he had called into existence, and at last to be placed between malefactors on the cross to die the most degrading death that could be known in the world. The Son of God is hanging there, and as He lifts His eyes to heaven in a darkness that no human eye can pierce, we hear the cry go up, "My God, my God, why hast thou forsaken Me?" And the answer received is simply this, "God *so* loved."

Yes; and assuredly, if this is love, "it passeth knowledge, that dear love of Thine, my Saviour Jesus." Truly it does, and we have tried to contemplate it in its infinite stoop, in its marvellous wisdom, in its wondrous cost; we must humbly confess that we know little or nothing of it yet. We turn then, fourthly, to think of the MARVELLOUS PURPOSE of its display; and here at length I see something of what Christ intended to reveal. First, consider how He intended (and how He carried out His purpose) to vindicate the character of God the Father. I have already said that He must have loved the Father infinitely more than He loved all mankind put together, wondrous as His love to the creature is. Would we then know the real meaning of love? We must look into the face of Jesus Christ as He looks up to His Father in heaven and says, "Thy will not Mine be done." See Him not only content to abandon His prerogatives, to take His place with the despised and rejected, but at last to be treated by God as the very embodiment of sin; for we are told "God made Him to be sin" (2 Cor. v. 21)—the most awful word of its kind except its parallel in Galatians iii. 13, where we are told that He was made a "curse." To be made "sin," and made a "curse"—and yet the Son of God is content! Yes; "I am content to do Thy will, O My Father; yea, I delight to do it." Why? That He might vindicate the character of His Father before the world. Brother, have you ever loved your brother, or has husband ever loved his wife, or children ever loved their parents, or anyone of us ever loved another, so that you would make a sacrifice such as this to vindicate the honour or the character of the one whom you loved? Herein is love, when Christ Jesus stands before us abandoned of heaven and earth and hell, and as an utterly outcast malefactor, that He may uphold God's character and prove



His love. All have abandoned Him, and for this one reason, that He is prepared at any cost to vindicate the character of God the Father, to whom He looks up as perfect Son, and says, "Abba Father, Thy will be done." Yes; He is prepared to carry out God's holy will; but it is to reveal that love that He was determined to win us, not from hell only, nor even to get us to heaven, but that He might teach us to know the Father! Oh, the magnificent self-obliteration of the Christ in order to reveal to us what is meant by love, though I suppose He hardly thought of what He was doing in the matter of self-sacrifice. For it was just the love that forgot Himself in seeking to bring us to the Father that makes us know what love really means. But we must not anticipate the subject of to-morrow. Christ suffered unto death "that He might bring us to God"; and I wonder whether even now God the Holy Ghost is dealing with our souls, so that each is compelled to ask himself, "Am I getting daily nearer to the Father? Am I loving God the Holy One more and more? Is there anything in me of that conformity to the image of Christ that shall make me pleasing to God the Father? That was the purpose of Christ, to make us acceptable to the Father, even as He Himself is acceptable, till God shall look at us as He looks at the Son, and say that He is "perfectly pleased." Even saying of each of us, "This is My\*beloved Son in whom I am well pleased." Once more Christ is prepared to carry out this work of revealing *love*, by defeating and at last abolishing evil from the whole space of what is called "the new creation." Where the dark, bottomless pit may be, none of us can tell while we remain in this world; but we know that in the new creation there shall be nothing evil, no, not even the least speck or spot of sin. There shall never be allowed to enter there any thing that defileth or worketh abomination, all shall be pure. And the Christ of God was ready to go through all His passion, not only to glorify God the Father, and to bring us up to God as our Father, but to remove every spot and stain of evil from the perfected kingdom of the all-perfect God. And herein is love! But I may not proceed till you can well understand how he who speaks would gladly detain you with many further details; but he may not indulge his natural wish. I can only now briefly shew in connection with the passage before us that all this is meant for *us*, to know experimentally; and that in order to "comprehend" the love

of Christ there must be a commencement, an advance, and then a fulness of enjoyment. The commencement is found in those words that were so well treated this morning—"That ye being rooted and grounded in love." But let me ask you to remember that, in addition to what was said this morning, upon the subject of being "rooted in love," and while this is the very starting point of our spiritual life, the apostle also speaks of us as being "grounded" or "founded," which is the more literal translation of the words. And we should ask ourselves, Are we well rooted in Christ? Are we in the foundation? In both cases the words receive their fulfilment in Christ, for "I am the vine," He says, *i.e.* the root, and "other foundation can no man lay than that is laid, which is Jesus Christ," says St. Paul in 1 Cor. iii. 11, and our Lord Jesus Christ, when He wants to show the utter folly of those who seek to get to heaven upon a wrong basis, says that he is a fool who builds his house "without a foundation." Now apart from the true foundation and root, too many are striving to force themselves into spiritual enjoyments. But nature does not produce fruits by labour on its own part; it needs the agriculturist, the workman, the builder to do the labouring. Nature simply enjoys what is provided for it by its master and upholder; so you and I, if we understand our privileges, should know that we are simply the planting, and the building of God. Christ speaks of "the plants which His heavenly father has planted." And He plants them in the bed of that grave to which Christ Jesus descended. Love brought Him down, down, down, till He reached the lowest depths to which human nature needs to go. Even Christ's love could not take Him inside the doors of hell, *i.e.* the abyss of the lost, but it can take Him to the very gate thereof, to men who are quivering over the very mouth of the pit, and as they sink lower and lower, but have not yet broken the last link that binds them to this upper world, He can draw them up by His mighty power and save them. But below that point even Christ's love cannot reach; because the devils and those who are like them in that pit have absolutely refused to turn their faces towards God.

As long, however, as we remain in this world, Christ can "root and ground us in His own love," and this strange contradiction of terms receives its fulfilment in our lives. We call such language "a paradox," and ask "How can we have rooting which belongs to a plant conjoined with founding

which belongs to stone walls?" Because the apostle knew that what is impossible with men is nevertheless possible with God; and that we can be made, as St. Peter says (1 Peter ii. 5), "lively stones." When we are joined by faith to Christ, who is the living stone, we also are made into living stones; for we have life like trees, and strength like walls—built into the very rock, that Rock of God, which is Christ, and at the same time instinct with the life of divinity. We rear our heads upwards towards heaven, and grow up into Him in all things, until (as it says in Ephesians iv.) "we all come to a perfect man, to the measure of the stature of the fulness of Christ," when the whole body shall have "edified itself in love." But as the only true starting-point is love, we must remember that all else is absolutely *nil* in the spiritual and true sense of the word, and that we have literally no true spiritual life until we are rooted and grounded in the love of the Lord Jesus Christ. To Him love made self-sacrifice delightful. To Him love made God's will to be a joy. And so when once we are "rooted and grounded" therein, love becomes the very centre of our being, and makes God's honour the nearest and dearest thing in our lives. This, as I have said, is the starting-point. How do we advance? Alas! how many remain dwarfs in spiritual life, and apparently do not wish to grow. St. Paul speaks sternly against such Christians, and says, "When for the time ye ought to be teachers, ye actually need to be taught the first elements." And we have come to this point, perhaps, already finding, some of us, that we are not up to the real standard of manhood, "rooted and grounded in love." But what should be next? That then (though then only) you should be "able to comprehend"—and the original words are very strong—that you should be well able, fully able, truly able, right royally enabled, we might almost say, enabled by the power of God to "comprehend"—a word that perhaps is not fully understood. It is differently rendered in Acts x. 24, where St. Peter says, "Of a truth I PERCEIVE that God is no respecter of persons"; and in Philippians iii. 12, 13 it is three times translated "*apprehend*." What, then, does it mean, "That we should be able to comprehend, perceive, or apprehend"? It is not so much an activity of the brain as an inward spiritual experience. Truth is not so much attained by labour of the mind as by acceptance of the soul. A thing that I apprehend or perceive comes to me through mere

exercise of the faculties which enable me to grasp, to appropriate, and to make my own. And so the Apostle Paul says here, that the one thing we are to desire (and that we shall be enabled for, if we are wise) is "to apprehend," with all saints who have ever learned to know their blessings, "what is the breadth, and length, and depth, and height." Some say there is a pause there, and that these words are not intended to refer to the love of Christ. I think we may safely take them in almost any sense that we like. I cannot tell for certain whether we are to add the words "of the love of Christ"; but I prefer to do it on this occasion, because St. Paul is labouring to express to our minds the magnificence of that love which is revealed to us in Christ. And how does he express it? It is a beautiful thought, that with a bold flight of imagination he has dared to add a new standard of measurement to the ordinary measures which we use in our daily life. We speak of breadth, length, and height as the only three standards of measurement known to mathematicians. But St. Paul adds a fourth, and speaks of "the depth." Ah! wonderful thought! We must needs add another measurement, by the teaching of the Holy Ghost, to express what it cost the Son of God to bring life down, as I said, to the very mouth of hell, that He might bring us up in some degree to the knowledge of God's love. As deep and high as it is from God's throne to the pit door, as broad and wide as it is from the first act of God's creative will to the very perfection of the whole universe hereafter—so broad, so high, so long, so deep is the love of God in Christ Jesus our Lord. And you and I are permitted to comprehend it. Yes; but after all this is only the middle school. For the start of the spiritual life—we are rooted and grounded—and as we grow and reach manhood, under the influence of the Holy Ghost, we begin to apprehend or comprehend what is meant by love. At last we begin to perceive what can only be known when Christ Himself dwells in the heart by faith. Ah! beloved, do we know anything of this love? Have we seen anything of the breadth, and length, and depth, and height of the love of God, which is in Christ Jesus our Lord? Then may we go one step further and say that now we are really beginning to know?

Here again what a paradox the apostle presents—"to know the love of God which passeth knowledge." "Poor fool," says the critic of to-day. "What an ignorant man was St.



Paul. He did not know how to express himself grammatically; he did not know the *finesse* of language as we do." But is what the apostle says really right? The natural man says "No"; the man of grace says "Indeed, it is a blessed, blessed truth." We can know even that which passes knowledge. Yes, surely, we can know with the spirit, we can know with the soul, we can know with the heart, what we never can know with the mind; and we can also say, that when we know to the full, with every faculty that we have to-day, there are reaches of knowledge beyond us which we may attain to hereafter. "Now I know in part, but then shall I know even as also I am known." "I have given up all that I may know Christ" (says St. Paul); "but I have never really apprehended Him yet." Do not think that I claim to be superior to others, for I have never yet apprehended that for which I am apprehended of Christ; but "this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Oh that the body of believers in this hall would set their faces to know what God intends them to know, and would "count all things but loss for the excellency of this knowledge."

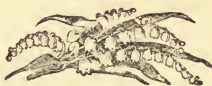
Have you ever watched the course of the apostle St. Paul? He never started that race until long after he was a believer. It was when he began to see the magnificence of the love of Christ so that it permeated his soul that he was moved to give up all for the prize, and to yearn for souls as his Master did. It is well to be rooted and grounded; indeed it is essential. It makes us God's children, and even a Babe is quite safe. If God takes it away, it is sure of its heaven; but unless it grows it will have no more than the mere limpet-like enjoyment of clinging to the rock and being safe thereon. Ah! brethren, I do not want to be a limpet throughout eternity, do you? I do not see any great spiritual enjoyment in the mere assurance that by cleaving we are safe, and never getting any further than that. Then other people would seem to be like the eels—they wriggle through the water, but too often cleave to the mud, and they stir up a good deal of mud about them too. I do not see why we should be content to be like eels, apprehending but very little of the great waters in which we live. But did you ever have the chance of watching a whale, and see it come right up to the surface that it may blow off,

as it were, its superfluous power, while at the same time it drinks in fresh supplies from above, and then diving again to the very depths of the ocean, overcoming all obstructions, challenging every difficulty, and, as is said of it by Elihu, scorning all the attacks of the enemy? By the grace of God, in spiritual things, *that* is a life worth living. But even that would only be a selfish life if we were simply to bask in and enjoy the goodness of God, passing rapidly through the floods of His blessing. Nay, let us come to something higher still; the lower creation has no true parallel for us. We are meant to love as Christ Himself, and "to know the love of Christ" means that our being shall correspond to His, our thoughts correspond to His, our life correspond to His, our walk be exactly in the blessed steps of our Master; and we shall learn what it is, through the action of love, to "glorify God in our body and in our spirit, which are His." Oh that thus we might know the love of Christ, and yet always to feel that there is more to know! Oh to acknowledge and to feel that there is more\* joy to be found in giving than in receiving, and that it is the most precious privilege of the Christian's existence to pour out through eternity as God has poured out upon us!

My brethren, hug not your life; for "he that keepeth his life shall lose it, but he that loseth his life for My sake and the gospel's," says our Lord (*i.e.*, for the sake of other men's souls), "shall find it." God wants men who copy Christ in the self-sacrifice of love, in the determination to glorify God, in the will that has no action of its own as against the holy will of God, and you and I are called to this. It is a glorious privilege. A higher conception still, perhaps, of this principle of love, when you shall be "filled into all the fulness of God." But even now God has revealed to us something of His Son, and we shall know more as we give ourselves the great enjoyment of loving. We see that even the babe must be rooted and grounded in love, but the strong man should be working hard in the power of love, "strengthened with might by God's Spirit in the inner man." But now look at that dear elderly saint whom God has called to retire a little from the activities of life. Have you watched him and seen the face brightening gradually, while the character is gradually conformed to Christ's in the sunshine of God's presence, till the whole man is yielded step by step to the High God? If

so you know that what you are made to think of is, not what mighty works this man has done now, about the actions of days gone by, but you never visit his room without saying, "How beautiful that face is getting, how like the man's character is to Christ's." Would to God we knew a little more of this in our character and life. It is coming, it is coming; and, dear brethren, when we think of those who have occupied this platform before our time, and of the many now gone whom we have seen in this hall, we do praise God that He has revealed to some of them what it is to be like Jesus Christ—an attainment realized, not because of works, nor because of abundant labours, though, of course, they are to be taken as our high privilege here, but it will be just this, "We shall be like Him, because we shall see Him as He is." "Ah," said a mocking infidel, who stood by a dying aged Christian saint trying to taunt her and turn her away from her blessing (God forgive him), as he looked in her face and heard her say that without doubt she was going to be with Christ. "Ah! my good creature, that is all 'very well! A pretty dream for you to have, but it is very much too good to be true." She looked up in his face and said very quietly, "Yes, sir, yes, much too good to be true, but bless the Lord it is true for all that." Amen.

The CHAIRMAN engaged in prayer, after which the meeting separated.





# The Fulness of God.

BIBLE READINGS

BY

REV. EVAN H. HOPKINS.

REV. F. B. MEYER.

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*Thursday Afternoon, June 28th, 1894.*

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Rev. EVAN H. HOPKINS.

**O**UR subject is the "Fulness of God." What is it to be filled unto all the fulness of God? In Ephesians iii. "Fulness" is spoken of in connection with the first Person, and in chapter iv. in connection with the second Person, "that He might fill all things," and in chapter v. in connection with the third Person, "Be filled with the Spirit." But something has gone before. Some of us are not ready to be filled. I want to dwell upon one or two things antecedent to the filling. This filling is "according to the riches of His *glory*" you will observe; but in chapter i. of this epistle we read "According to the riches of His *grace*." "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His *grace*." There we see Christ on the cross; we think of His blood, His atoning sacrifice. The central blessing there is forgiveness. That is the first question. Am I forgiven? We are not ready for the filling until that point is reached. "God, for Christ's sake, hath forgiven you." But the prayer of the apostle in the third chapter is "according to the riches of His *glory*." Now we think of the Lord Jesus



on the throne—"That He would grant you according to the riches of His glory to be strengthened with might by His Spirit." There we have the blessings of Pentecost; and so we read, in Colossians i. 11, "Strengthened with all might according to His glorious power"—or, according to the *power of His glory*. There was a power in His humiliation; the power of His death; but here it is "according to His glorious power"—the power of His glory.

Take the blessings in the order in which they are experienced—pardon, deliverance, cleansing, and filling. *Pardon*. Thank God (those of us who can) that we are pardoned. But what about *deliverance*? How many make the mistake that I used to make—that pardon is by faith, but deliverance comes by struggling; pardon is a gift, but deliverance an attainment. That pardon we receive at once, but deliverance is a question of growth and of progress. But what do the Scriptures declare? That when we come to the cross, we see that when Jesus died He secured our pardon, and at the cross also He secured our deliverance from the power of every sin. Pardon was not the only thing He secured for us on the cross. I may at once step into a path of perpetual deliverance secured to me by the death of the Lord Jesus Christ, revealed to me by His Spirit, and by the same Spirit I may know it as an actual experience.

Look at Peter in prison. The enemy had him safe. Sixteen soldiers had charge of him; he was put into the inner prison. Herod thought of putting him to death, but God purposed to deliver him; and God sent him a deliverance that should begin in the inner prison, and should continue right out to the city. He, so to speak, sent him a ready-made deliverance by His angel. Peter was fast asleep and in chains. He was in the inner prison, and in charge of those four quarternions of soldiers. The angel smote him and he awoke. The chains fell off—"Peter, thou art free." "Well, the chains are gone," Peter might have said, "but I am not free, for I am still in prison." Did the angel put into Peter's hands a sword and say, "Fight your way out, struggle your way out, I will stand by you, you look to me, I will give you all the power, but you must struggle, you must fight." Did he say so? No. "Gird thyself, put on thy sandals, and follow me." What I want you to see is that the path of deliverance was opened up for him from the point where he was, and right on through the iron

gate that led into the city. So it is with us. Yes, there is the iron gate—death—that leads into the city. What a blessed thought it is that there is a path of deliverance leading through every circumstance of life, through every trial and temptation, through all the powers of the enemy, right up to the golden city! It is a question of stepping out upon a deliverance already secured for you. It is God's gift to you—the purchase of Christ's death, to be received moment by moment by faith, and not by struggling. "Follow me," said the angel, and Peter followed. "But how about that soldier just round the corner?" That is what some of us are saying—"What is going to happen just round the corner?" And we are frightened. We have nothing to do with what is round the corner. Just take the next step in the presence of the Lord who is leading you. Step out, and the way is opened. And when they came they went through the first and second ward, and at last they were approaching the iron gates. "Ah!" perhaps thought Peter, "that gate is locked, how are we to get out?" When they came up to the gate "it opened of its own accord." So all circumstances, and all obstacles, and all events are under the power, the control of the Lord Jesus. You follow Him. He has marked out your path, He has secured your freedom, and you receive it as you receive His pardon. But it is *a continuous reception*. It is as much a gift as forgiveness; and because it is a gift you receive it by faith; and it is as much the product, the result, of Christ's death as pardon. Now, I say, claim from this moment your right, your privilege. It belongs to you. Claim the freedom from the power of every sin and temptation that assails you, and "according to your faith it shall be unto you."

Well, now, the other thing is *cleansing*. Are you not sometimes troubled about this? You say, "I believe in Christ, I have realised His power to keep, and He has kept me from saying the unkind word, He has kept me from saying the untrue word, He has kept me in my lips, He has kept me in my outward actions. But it is the condition of my heart within that troubles me. What jealousy, what selfishness, what bitterness, what unreality, what hypocrisy! Is there a cleansing that shall reach the heart itself." Beloved, what is the heart? *Do not confound the heart with the evil nature*. Take a converted man whose heart is true to God, whose heart is cleansed. After a time, let us say, his heart

goes wrong. Does he become unconverted, does the regenerate man become unregenerate? Surely not. It is not the nature that has changed, but the heart. The heart is that centre of your being where three things are focussed—the thoughts, the desires, and the will. What are you thinking about, what are you desiring, what are you purposing? *that* is your heart, and out of that centre are the issues of life. The heart may be true to God in the morning and be all wrong in the evening. Now, the Lord can cleanse the heart, and when He cleanses it He will keep it. A cleansed heart is a real blessing. "Blessed are the pure in heart," that is where the purity is to be. Not on the outside merely—the outside of the platter and the cup. Cleanse me in my heart, Lord; in my thoughts, in my desires, especially in my desires, cleanse my affections. Can He do it? Yes. It is the necessary spiritual equipment for walk. God does not expect right conduct externally until there is right condition within. He puts you into a right condition in order that there may be right conduct. That is the characteristic of the gospel, it is here that it differs from the law. It can deal with the innermost part of our being, it can deal with our heart. The Spirit has come to deal with our hearts, to cleanse our desires, to purify our thoughts, and to make our will loyal to Him.

Then comes the *filling*. First pardon—there is no question as to your acceptance; then deliverance—claiming it step by step; then cleansing—"blessed are the pure in heart: for they shall see God." Some in this room are not happy. Is their Christianity at fault in the matter of doctrine? No. Their creed is perfectly sound. Have they been converted? Oh, yes, very definitely. Have they any doubt as to whether they are the children of God? Not the slightest. Have they any fear of death? No! Then, where is the trouble? It is in the life, in the walk—it is the condition of their thoughts, their affections, and their will. That is where the trouble is. Now God is putting his finger upon it. Are you troubled by evil thoughts, unclean thoughts, impure thoughts, untrue thoughts—are you troubled because of all these things? The Lord can put it all right. Have you evil desires, and are they bringing you into bondage? Is there a terrible battle going on within? Don't call that Christian conflict. Christian conflict is something quite different from this. This is rebellion. Now, the Lord can cleanse you. Was it not the purpose of

His death "that He might redeem you from all iniquity, and purify unto Himself a peculiar people zealous of good works"? And what He purposed He is able to secure. He has secured it. Claim it.

And when that point is reached then comes the *filling*. Beloved, you believe in the Holy Ghost—a Person, a real Person, not a mere influence, not "It," but "He." The Lord sends the Holy Ghost Himself. Now if we are to be filled—and some of us are about to receive a blessing we never knew before—(Oh, sometimes I have felt at meetings like these that I have been standing on the margin of a wonderful manifestation of God's presence, and He is going to put forth His power to-day.—(I say, if we are to be filled, first of all *begin by recognising the fact that you have the Spirit*, if you are a child of God. "If any man have not the Spirit of Christ, he is none of His." Recognise it. You say I do not realise it. I did not say realise. Recognise! Recognise the fact that the Holy Spirit has come to you, that He has not only accomplished the work of opening your eyes, but that He Himself has come and entered into your being. The Holy Ghost is there. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you"? Ah! but those were special Christians. No, they were not, they were the very people to whom the apostle had said, "I could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." This fact then is true of all Christians, no matter what their progress or attainment. Recognise it. Then acknowledge His sway, His right to be your Lord. Take Him into every chamber of your being, into every department of your life—your imagination, your thoughts, your desires. Let Him be Lord there. He is the Lord, the Spirit. Yield to Him, and "walk in the Spirit." Give Him a reception to-day. You know a man may come and live in your house. Here is a little cottage, and some one comes and knocks at the door. He is none other than a monarch. But the woman who opens the door does not recognise him. She takes him in, she soon discovers that he is some very important person, and she shows him a good deal of respect, and she lets him have the best room, but not the *whole* house; and then two rooms, and one day she discovers that he is the monarch, the king, the sovereign. She says, "The whole house is thine." She gives him a reception. And if to-day



you had a fresh view of the majesty, the sovereignty, the personality, the almightiness of the Spirit, give Him a reception to-day.

There are two sides to the filling—there is the *inflowing* and the *outflowing*. Do not forget that. The inflowing is by faith, and the outflowing is by faith too. Receive Him by faith; throw open every door, and let Him have possession of your whole being. And do not stop there. You say, "I went to Mildmay to get filled with the Spirit." Well, what next? "Oh, I do not think there is anything next." So you are going about full? Ah! God won't give you a fulness of the Holy Ghost simply that you may go about full. It is that out of you "rivers of living water" should flow. That is the object of the filling. It is "he that believeth"—he that goes on believing—"out of him shall flow rivers of living water."

*We need faith to give out.* I think we forget this sometimes. There is the fear of man standing in the way; we need faith to overcome it. There is fear of failure in the way; we need faith to rise above it. And there is a lack of feeling—no consciousness of power—we need faith still to triumph over it. Now it is by faith we have received the fulness, and it is by faith that the fulness goes forth from us. It is faith all along. Our dear brother Mr. Meyer will lead us now, as the Spirit shall guide him; and I do trust that before we separate we may know what it is really to let the Lord take His right place in our hearts, that we may leave this place satisfied with Him, having our eyes fixed upon Him, and being determined that henceforth we shall be entirely at His disposal, so that out of us "rivers of living water" may go forth.

### Rev. F. B. MEYER.

It is so very difficult to know how to follow. If I could only know what questions you want answered. Perhaps for a moment you would be quiet, and lift up your hearts, that I may have given to me the very word that you want.

The Rev. Mr. LEWIS here offered prayer.

Continuing, Mr. MEYER said: There have been a great many questions raised lately about the Christian life, and there is not one here who does not think that life might be very much more happy and useful if you could only get hold of something that other people seem to enjoy. You are in a

perfect fever about it. You strain your attention, you write the notes so eagerly, you con them when you get home, and you read every book likely to help you; but the more you read and the more you hear the more mystified you get. I am so afraid that while you have been trying to listen to everything that Mr. Hopkins has said, and are now to listen to everything that I say, that you will be more confused as you leave than when you entered this room. Now, the one answer to all that perplexity and fever of soul is a word that I received from Mr. Hudson Taylor about ten years ago. He came into Melbourne Hall (where I was then preaching) one Sunday morning, and took for his text the words, "Have faith in God." He pointed to the margin, and said that the Greek words might be rendered, "Reckon on God's faith." Up to that time I had always been trying to get faith enough for things; but from that moment I saw that it did not much matter about my faith if I would only count on God's faith; and if, instead of inspecting myself, I would begin reckoning upon God, I should begin to trust Him almost without knowing it. Now, let us apply that. Be very quiet in your heart. Do not strain now to understand what I am saying. Just sit right back, and lean upon the bosom of Christ; for Jesus Christ is going to make it so simple to you to-day (not I, but He) that you will see it perfectly. When I have to do with children and they are a little stupid, so long as they want to know, and are obedient and pliant, I do not mind their obtuseness, because by explaining a thing to them I see it clearer myself than I did before. And I think Jesus Christ rather likes to have a stupid person to explain things to; and it is His business to make you understand, if you want to understand. Therefore look up into His face now, and tell Him, "Lord, I am quite sick and tired. I have been beating myself against the bars of the cage; I have wounded and hurt myself. But now I have done with that, and I lie right back like a tired child, and *everybody says I am so stupid and I cannot understand.* Now I reckon upon Thy faithfulness to explain to me what I cannot comprehend." Now, as you are quiet before Christ, does not He indicate to you some one thing in your life that is not best? Don't try and rake up a lot of things. If you do, you will mystify and hurt yourself. When Jesus Christ deals with a soul He deals directly and straight; and therefore, if you have a sort of mist that you

are all wrong, it is probably due to the devil raising dust to hide Christ. Do not notice that. Now let the dust settle and be still, and mentally, whilst I speak, lift yourself to Christ, and just say, "Now, Lord Jesus, Thou art the Great Physician, lay Thy hand upon anything in my life that is not quite as it should be." Perhaps there is no response. Well, if there is not, in all probability Christ has no controversy with you to settle just now. There will be things when you get stronger. But it may be He sees you are tired and weak, and not fit just now to deal with any controversy. Therefore be at rest; I will speak to you again presently. But now as to the rest of you, to whom the finger of Christ has indicated something in your life or habits or affections, or in some department of your nature, that is not what it should be, look up into His face, and tell Him that from this minute He may do as He likes about it. Do not be frightened of Him; He won't hurt you. It is better for Him to rid you of it than for anybody else. Look up into His face and say, "Lord, that is not the best, I know; but everything is in such a tangle, I do not know how to get right." It is a friendship; it is even a promise of marriage. Well, it doesn't matter. All that Christ wants is for you to be willing that He should put it right. He has a wonderful way of smoothing tangles out of skeins. Reckon on Christ to do it. Hand your difficulty over to Christ, and He will deal with it. "But," you say, "I am not sure that I am willing for Christ to put that thing right." Ah! that is where *I* was, and I had to come to Christ in a very lame way. I had to say, "Lord, I am not willing for Thee to have Thy way about it; but I am willing for Thee to make me willing that Thou shouldst have Thy way." It was a very circuitous route. I was willing that my will should be made right, and reckoned on Christ to make the wrong right. Now let that stage of experience be at this moment passed through. It does not matter how you *feel*. Do not think how you feel; it is a thing of indifference. We are dealing with your will. Let Christ now have your will. Open the door of your will, that Christ may come in and do what He likes. *That* is reckoning on Christ.

*Now, just one step more.* You are troubled probably in two directions. You are troubled by the outward habit of your life, and by the inward temper. You know my position, most of you. I have love toward all who are trying to live a holy

life, but I hold that in the best of us there is a very considerable susceptibility towards temptation, which is not sin, but which is the result of our having come of a sinful race. I do not think that that susceptibility is taken away. Now do not go and argue about that; do not turn round to someone and say, "I know something better than that," because you may injure the beginnings of the divine work in someone else. And if you are living truly in the power of God's Holy Spirit, you will bear with me in the matter, and not raise controversy as to the statement I have made. Up to where we have agreed, let us walk according to the same rule. If you see something more, pray that I may know it. Well, now, you desire to be saved from the outward act and the inward temper. You desire to shrink from doing wrong, as a perfectly pure woman would shrink from the faintest suggestion of impropriety. And this is what the Holy Spirit does for people. The scripture equivalent for this is the cleansed heart. How will you get that? Here is a note I have received, and as no one in this room knows the person concerned I can use it. A lady who has been in great distress of mind through a most awful habit of contrariness—a habit that clung like the poisoned cloak did to Hercules—was brought to the point of handing the whole thing over to Christ to deal with, and reckoning that He had taken it; and she signed these words: "I have been delivered, utterly and for ever, from all contrariness of every sort. I do not feel it, but I know He has done it. Christ Jesus, fulfil Thy part and deliver. I cannot say 'praise' yet, but it is praise." Well, there and then it was handed over to Christ to deal with, and she went on expecting that as she had done her part in trusting Christ with it, she might reckon upon Him to do His part. The result is that her life is perfectly transformed, and she is living a life of joyous praise. That is reckoning on Christ. You remember that text, "They saw the Philistines dead upon the seashore." May God help you to see the Philistines dead, and to turn your backs on them and never see them again.

*There is one thing more before we close.* This power for service. Mr. Hopkins has explained how the Holy Spirit may be had in His fulness. There are just two or three conditions. You must seek the Holy Spirit only for the glory of Christ; you must put Christ on the throne of your being; you must be prepared to use the Holy Ghost only on the lines of holy



Christian service as God may lead you. Supposing that you and I fulfil the conditions of the Holy Spirit's fulness, which is to put Christ first, to do God's work as God indicates, then we may receive the divine anointing by faith for any service that God may call one to. Wait before God to receive the holy anointing, claim and appropriate the infilling of the Spirit, then rise from your knees and go to your mission or service or suffering, reckoning that God has done His part, and that you have been, and are filled. It is simply reckoning upon God, and being sure that He is faithful. You see, my friends, if you worry God by praying in a despairing way, it is not half so much to His glory as when you say, "Father, there is the work, and Jesus has the Spirit, and I claim just now the infilling of the Holy Ghost"; and then rise from your knees, and, without anxiety, go and do the work, knowing, since God is faithful, that He never would have led you to claim what He was not prepared at the same time to bestow. May I repeat that sentence? God will never lead you in reliance upon His word and by the teaching of His Spirit to claim that which He is not prepared to give. And you must go on without feeling it—reckoning that He has done it, and daring to say, "I do not feel it, but I am reckoning upon God. I am full. I have received the anointing of the Holy One." First reckon, then act faith, and you will find it even as you believed.

A short after meeting was then held.

After a few words of earnest prayer the meeting dispersed.





## Jewish Missions.

ADDRESSES BY

LIEUT.-GENERAL SIR W. STIRLING, K.C.B.  
REV. JAMES ADLER. MR. ALBERT DAY.  
MR. MALBERT. REV. J. WILKINSON.

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*Tuesday Afternoon, June 26th, 1894.*

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HE proceedings were opened by singing hymn No. 54 :

“Israel’s Messiah ! seated high  
Upon the Father’s throne.”

MR. WALTER CAMPBELL led the meeting in prayer.

### The Chairman, Lieut.-Gen. Sir W. STIRLING.

Dear friends, we are assembled in this hall this afternoon to consider the special section of the work of Mildmay coming under the head of the Mildmay Mission to the Jews, and we believe that it is a subject second to none in regard to the interest which all Christian people must take in mission work—the Mission to the Jews. We find in the Bible that it is full of the ancient history of this people; it is also full of the future history of this people, and the whole of the truth in our Bible seems to be entwined round the history of this people Israel. But, dear friends, I am not here this afternoon to address you. I was told specially when I accepted the chair this afternoon that I was not to bother my head about

a Chairman's address, and I have really taken the instructions that I received from our dear friend, the Superintendent of Mildmay, literally in this respect, and I have not bothered my head about a Chairman's address. But I feel that I have come here, the same as you all have, to support dear Mr. Wilkinson in the work he has carried on here now for so many years—to show our interest in that work, and our appreciation of what he has been enabled to carry out under God in the Mission to the Jews during the last eighteen years. I may mention that this Mission was originally started on the 1st of June, 1876, and that it was supplemented a few years later—I think on the 1st of January, 1880—by a Medical Mission, which has been a great addition to the work of the Mission; it has helped it forward very much. I think I ought also to say, dear friends, that we are here to-day perhaps more especially to welcome dear Mr. Wilkinson on his return from his foreign tour. You are aware that he has been over in America; he has been visiting Boston and New England with other friends, and he is here again to-day to meet us, and we welcome him home again. I think also that we have to congratulate him upon the measure of health and strength which the Lord has given to him, and in which He has preserved him and brought him back to the mission work at Mildmay. I would just mention, dear friends, that there are four gentlemen here who are going to speak, and who will take up the full time allowed for the meeting this afternoon. Two of these gentlemen, Messrs. Day and Malbert, have recently returned from South Africa, after six months' work amongst the Jews out there, and Messrs. Adler and Wilkinson have just returned from the United States of America and Canada after eleven weeks' absence. Now I am going to call upon these gentlemen, and the first I will introduce to the meeting and ask to address you is the Rev. James Adler. I am told that I am to be very stringent about the length of the speeches, and that I am to tie each speaker down rigidly to fifteen minutes, so that if I get up at the end of the fifteen minutes, I am sure Mr. Adler will understand that I do not want to stop a very interesting address, as I have no doubt his will be, but that we are tied down for time, and that I am obliged to get four speakers in, and to give them each a fair share of our attention this afternoon.

**Rev. JAMES ADLER.**

Dear friends, I can assure our dear Chairman that I shall be very glad to see him stand up again, and to remind me that the time is up. I stand here to witness for the love of God which we have received in America, and on our way out to America and coming home. The Lord was very gracious to us from first to last, and better, as usual, than we expected; at least, better than I expected. Before we started for America I wondered, What is the good of my going to America; there are plenty of missionaries, and very great missionaries, big men there, and I thought I would scarcely find any work during that time, but the Lord has shown me something very different. We had work, and very blessed work, from the first day of our arrival to the very last. Our principal object, of course, was to reach the Jews; at least my object was to speak to the Jews of salvation in Christ, and I had more work amongst the Jews than I possibly expected. The Lord overruled it in many ways, particularly because it was well advertised. At Boston especially it was well advertised amongst the Jews and amongst the Gentiles that we were two missionaries coming from England to convert the Jews. We constantly saw it stated in the papers, and heard amongst the Jews that we had come to convert them, and on one occasion it was quite a relief to a reporter of a paper when I told him that I did not come to convert the Jews, that I could not do it, because I knew I could not convert myself. It is the Lord, and the Lord alone, who can convert a man. But there was among the Jews a sort of preparation. They prepared amongst themselves for debating, and it was a great disappointment for them to learn at the first meeting that they were not to be allowed to debate. They formed an association, a discussion club, and they had a president, and one day after our arrival I received a challenge from the secretary of the debating society to come to a public debate. I replied to him that I did not come to debate; I feel my task is that of a postman—deliver the letter whether you like the news or not. The postman has to deliver me the letter, sometimes it is with a black-edged envelope, but he has to deliver it all the same; and I feel that my duty is to deliver the message to you, whether you accept it or not. I should perhaps have entertained the question about the public discussion if the challenge had come from the Chief Rabbi of the



United States. Of course I made him to understand that I did not fear him, and I can say—and I say it with humility, for it is not mere bravado—that I would not hesitate to meet any Jew or any number of Jews. I believe that with Jesus in our hearts, and our Bibles in our hands, we ought to be able to meet anybody at any place. Why, I have more than once encountered the devil himself, and defeated him with the Bible in my hands, and with Jesus in my heart. Well, we had at the first meeting on Sunday a crowded hall. I gave a lengthy address, and they listened without the least disturbance; but the disturbance came afterwards, when I would not let them ask questions. I would not allow them for this reason, first of all I did not believe in the honesty of the questioner. I could tell by his whole behaviour that he was only rising for the sake of asking questions, and for the sake of discussion. I did not believe in the honesty of the man, and even if he had been honest, I did not see the wisdom of entering into a discussion. Supposing that man had a real difficulty in his mind, why should I let that difficulty be conveyed into the minds of all the others present? Our host used to speak to them on the Saturday for about ten minutes or a quarter of an hour, and then give them the whole time—two hours—just for blaspheming and discussing. After a few meetings the neck was broken of it, and all spirit of discussion vanished. We had a different time and different place for those who had really earnest questions to ask, but at the meetings we never had any more disputations, and that is a thing for which I have been very thankful to the Lord. Our dear friends at Boston were exceeding thankful to see the change. During our stay in Boston we had several coming out and confessing their trust in Jesus as their Messiah in the presence of a number of Jews. One Jew thanked God that he had been induced to come during our stay at Boston, and to listen to our addresses, and to see the New Testament, and to be brought to the Lord Jesus Christ. We had several at Boston, and from other places, and I am sure the Lord will give us more by-and-by. At Toronto we had two Jews coming to our place, confessing and praising God that they had been brought to see Jesus, their long-expected Messiah.

But I should like to say this, dear friends, I am especially thankful to the Lord for having seen something of Mr. Warszawiak's work. I have often wished to be at New York

to see what those meetings are like, and I tell you this, to the glory of God, that I am exceedingly thankful for having seen it. We have seen at a meeting there more people I suppose than are here just now, and the spirit of the meeting was just what we have here—perfect quietness, and the Spirit of God in our midst. Of course they were not converted; they must first listen to the gospel; but there they were about four or five hundred sitting and listening to the gospel for nearly three hours, because the whole of the meeting lasted about that time. Mr. Warszawiak spoke a long time, our dear friend Wilkinson, followed, then I spoke, and afterwards Mr. Cohen, and I believe the people would have remained longer if we had prolonged the meeting. I was exceedingly glad to see it. But he is not the only one who holds meetings. There are several others who have similar meetings, and they are all well attended. Well, I believe that is partly because there is a large number of Jews there. I suppose there are twice as many in New York as there are throughout the United Kingdom, and to them the gospel is quite fresh. Thousands upon thousands are just Jews who have come over from Russia, and the gospel is quite fresh to them. It was a pleasure to me and to Mr. Wilkinson, I know, to see these meetings, and I am sure the Lord is blessing them. But oh, what fields there are there which are not touched. Therefore, my dear friends, who are rejoicing in Jesus Christ, remember those fields. There are enormous numbers of Jews without a single missionary. I was surprised to hear that in St. Louis, where there are 75,000 Jews, there was not a single missionary to tell them of the love of Jesus. There are over 30,000 Jews at Philadelphia, and comparatively little is done there. Let those of us who know what Jesus has done for us remember those thousands in America, and pray to the Lord that He will send more labourers into the field.

#### Mr. ALBERT DAY, B.A.

I propose to give this afternoon a rapid sketch of our experiences in South Africa, leaving my friend and colleague, Mr. Malbert, to tell you some special incidents afterwards. That there were a great many Jews in South Africa, and especially in Johannesburg, was brought before the notice of our director some time ago by some friends and workers

of the Cape General Mission, and it was decided to send workers out there to work among the Jews. It was a pioneer Mission in the full sense of the word, because there never had been any workers amongst the Jews in South Africa before. We were the first missionaries to the Jews in that country, and I count it a great honour and privilege to have been one of the two.

We went out just in time to be present at the Wellington Convention. The Christians in South Africa have for the last three years been in the habit of holding a Convention at Wellington, which is not far from Cape Town, and it was one of the indications of the Lord's dealing in the matter, that although our director knew nothing of that Convention, he nevertheless sent us out just in time to be present at it; so that you see we had at the very outset an opportunity of putting the work before a gathering which, after its dispersion, would, of course, carry the interest in Jewish Missions and in the Jews to different parts of South Africa. We got to the Convention exactly in time for the opening meeting, and after the Convention we started on our tour. Everybody who knows South Africa is aware that the Jews are principally to be found in the great centres, such as Johannesburg and Kimberley. I may say at once that there are few Jews in Kimberley now compared with what there used to be, because Johannesburg has sprung up into a position of the greatest importance, owing to the opening up of the gold mines there, and the result is that the Jews, seeing a better opportunity of making money, and also being driven out by the conversion of the diamond interest at Kimberley into a monopoly, they have taken their flight, and you now find most of the Jews at Johannesburg. We felt that Johannesburg was the principal place, because three-fourths of all the Jews in South Africa live there; that is to say about 9000 or 10,000 out of a population of about 50,000. Johannesburg is a most wonderful place; eight years ago there was no Johannesburg; it simply sprung up like a mushroom from the soil in consequence of the opening of the gold mines. Population came together from the ends of the earth, and conspicuous amongst them the Jews—so conspicuous that some have said jokingly that they ought to call the place Jewsbury. There are a large number of Jews at Oudtshoorn and Port Elizabeth. Oudtshoorn is the most important centre, so far as the British

section is concerned. Port Elizabeth is in the Transvaal, but Oudtshoorn is the most important centre in Cape Colony. It is the centre of the trade in ostrich feathers—a trade which the Jews simply monopolise. It is a rare thing to find an ostrich feather trader who is not a Jew, and they are almost all Russian Jews, who came out perfectly penniless, so penniless, in fact, that they could not even take the train when they arrived at Mussel Bay, and now you find them thriving and prospering, much to the regret of the farmers, who are losing their money and also their farms. In many cases the farms are in the hands of the Jews, and the farmers are mere serfs of the land, whereas the Jews are the owners. There is an anti-Jewish feeling springing up in South Africa, and you may expect to hear of trouble in connection with the Jews there someday. Now, I will proceed to tell you about our experiences in Port Elizabeth and Oudtshoorn. When we got to Port Elizabeth we found an utter want of sympathy amongst the Christian people. We went to minister after minister, but there was no one in the place who really seemed at all anxious to give us a hearing. The Baptist minister I might make an exception of; he was disposed to be friendly, but the others, I must say, seemed to care little or nothing about the work, and we did not once speak to a Christian congregation in that place. If it had not been for some of the Plymouth Brethren, I do not suppose we should have had an opportunity of speaking to the Christian people at all. The one opportunity we had of speaking was to a little circle of brethren at the house of one of their members.

The work amongst the Jews at Port Elizabeth we look upon with pleasure. We had an opportunity of speaking with the Rabbi of Port Elizabeth, who was most courteous, and gave up most of the morning to us. We spoke also to the President of the Synagogue, who seemed a very thoughtful man, and listened attentively to all we had to say. We also spoke to the man who kills the meat—the Jewish butcher—and to most of the community there. It is a very small community, however, and our impression was, that we had come into contact with most of them. In Johannesburg we had two classes of meetings—meetings for Russian Jews and meetings for English Jews. You know you must have two different sets of meetings for those two classes, because the Russian Jews do not understand English; you have to preach to them in German, and



therefore we had these two classes of meetings. The English did not attend steadily; they came out of curiosity, and made a great deal of disturbance at one of the meetings, whereas amongst the Russian Jews we found many attentive listeners. The meetings were steadily attended, and we had an average attendance of between twenty and twenty-five. Not many, you will say, but then you must remember that it was quite as many as went to their own synagogues—probably more. I may say that the spiritual condition of the Jews in South Africa is most deplorable, even from their own point of view. At Johannesburg they have three synagogues; the largest—the new synagogue—is an enormous building. It is one of the largest synagogues I have ever seen, and yet you generally find only about ten or twelve there on the Sabbath. Think of it, 9,000 or 10,000 Jews, and only ten or twelve attending the synagogues on the Sabbath-day. That shows you the need of the Mission to the Jews on the Sabbath-day. They are living simply for this world, and unless you go to them there, they will go on without anything being done for their spiritual interest. While we were at Johannesburg we had the support, I am happy to say, of the Christian people. The Dutch pastor at Johannesburg was most earnest about the work, and he said, “When you go home tell your leaders we are sorry that you have got to go. You came here, nothing had been done before you came, and now the work will have to be dropped. We are sorry you have got to go.” He also said he would try to bring the matter before the Dutch Reformed Church, and see if they would not establish a mission of their own. His proposal was that the Dutch Reformed Church should build a church and house, and furnish all the apparatus of the mission hall, and that the Mildmay Mission should find the missionary, and they would be responsible after a time for his support. I just mention that to you to show that we did find sympathy amongst the Christians in Johannesburg. We then went on to Pretoria, and there we had a very sympathetic supporter indeed—Mr. Baker—who is the Superintendent of the Cape General Mission Work in Pretoria. He supported us very warmly. He wrote a letter, and said, “I am going to pay all your expenses, and all the expenses of your meetings, just as a recognition of my indebtedness to the Jews, and as an acknowledgment of the fact that I have not done anything in the past, although I mean to do something in the future.”

He spoke in particular of Mr. Malbert's addresses, enabling him to see his duty and his privilege in this matter. He got up a good meeting for us in the Baptist Chapel. The Advocate-General was there, and the Postmaster-General; in fact, we were well supported, not, of course, that we like to lean on the fleshly arm, but still it is nice to see people who are in high positions taking an interest in the kingdom of God. We were also taken to see the President while we were there, and he sat and listened to the story of the work from the lips of the Dutch Reformed Minister, because he speaks no English, and he seemed to listen with interest, and looked at us very benevolently. He said that the work would have an interest in his prayers. When we left Pretoria we went to Bloemfontein. We visited the Jews there, and received encouragement in two cases. We felt that we really had a leading there, and that we had not come in vain.

We then went to Kimberley, where we had a large meeting in the Town Hall, and made the work of the Mission known. Kimberley is one of those places where people are set upon money-getting—I am speaking now of our own people, who are nominally Christians—and it is very difficult to get any interest in spiritual things at all. We are only thankful that the meeting in the Town Hall was as numerous attended as it was. Mr. Kelly, of the Cape Town Mission, said he did not think we would get thirty; but afterwards he said he thought the meeting had been a splendid success, and we were thankful for that. We wended our way back again to Cape Town, and on our way we went into the south-western districts, and visited some of the larger towns there, just staying a night or two until we got to Riversdale. There we found a young Jew whom we felt God had sent us to, and we believe he will be drawn into the kingdom. He said, "No doubt Christianity is a splendid religion if you have real faith, but if you have only the profession of it is worse than useless," and, of course, we could only agree with him. At another time he said that our visit and the tracts which we had given him had made him think about these things very much; in fact, he could not get them out of his mind, so, dear friends, God has a gracious purpose towards him. There are other cases which I shall leave Mr. Malbert to tell you about after.

Then we got to Cape Town, where, as at Johannesburg, we

had meetings for Russian Jews and meetings for English Jews, and in this case the meetings were well attended in both instances. There was a mistake made about the day for the meetings of the Russian Jews. We should have had our meetings on Sunday and not on the Saturday; that was the cause of some of them not coming. The last meeting was a very happy one, and the people listened thoughtfully. One of them afterwards rose and said before all the others, with a most earnest expression on his face, "If I could only find that this was really true what you say about Jesus, I would indeed accept Him." His expression was almost devout, and I am sure God is also working with him. We felt that God had been blessing us in that little meeting. The meetings for English Jews in Cape Town were very well attended. The last meeting was attended by about sixty, and I may say that it was the largest meeting of all. The people listened attentively at first, but afterwards there was a disturbance. There was a man who came on purpose to create a disturbance, and when the time for discussion came he made a disturbance, but still there was the fact that before that they had been listening most attentively to the gospel truths. Then at Cape Town we had encouragement amongst Christian friends again. The Cape General Mission friends have been warmed for this work. They feel that the time has come for it, and I believe they will make an attempt to carry on meetings for Jews periodically in their own mission hall. We found also that the Dutch Reformed Church was feeling strongly about the matter. Professor Hoffmer of the Dutch Reformed Church said he intended to bring the matter before the notice of the synod of the church, and another professor of the Dutch Reformed Church said he wanted us to write an article to be put in their organ, and he would add some commendatory words himself; in fact he said, "The time has come when something must be done for the Jews in this country." There are twelve times more Jews than there were some seven or eight years ago. There are about 12,000 Jews in South Africa. We felt that the time had really come when something would be done in a permanent way. Our opinion in that respect was strengthened when we found that at Cape Town there were friends who were willing to form a Prayer Union. They are to hold meetings monthly in Cape Town itself, and in Claremont and Wynburg in succession, and we are to write out and send

them news about the work so that they can pray intelligently about it. We shall have a Prayer Union there, and not a few have become subscribers to the occasional papers of this Mission.

Now, in closing, I will just say that the Cape General Mission is a body to which we should look for help in this matter. They have been warmed to the work, and to feel warmed to the work is a great thing. We ourselves derived considerable spiritual benefit from coming into contact with their members and workers. The last meetings at which we were present at Cape Town were a special series of meetings to wait upon God for the outpouring of His Spirit, and I shall not forget how clear it was made to me that there is something beyond the indwelling, and that is the anointing in power of the Holy Ghost, something which can be seen and heard, something which Jesus has set forth, and which He sets forth still, and that is our supreme need as a mission. It was made clear to us after those meetings, and it struck me as remarkable, that the occasional paper which reached us just then should have begun with an article on this very subject entitled, "Our Supreme Need." Pray for us that we may be filled with the Spirit, and then God will be able to do His work mightily for the conversion of His ancient people.

MR. NACHIM, a converted Jew, offered a brief prayer.

### Mr. MALBERT.

Dear friends, you have heard from my friend about the condition of the Jews in South Africa. It is not the first time that the Jews have fallen into the darkness of South Africa. You know very well that the angel of the covenant has brought them out of darkness, and now the same angel is to bring them out of the darkness of South Africa. That same angel has been their leader for generations, and that same angel is to become their leader again, and it is only the same angel that is to bring them out from the darkness, from the depth of sin that the Jews in Africa have now fallen into. When we arrived in Africa the first large place we visited was Oudtshoorn. There the Jews are very wealthy. We did not receive a very good reception from them, but after a time when we worked amongst them their prejudice was gone. In fact they said, "We know that you are sincere



men, but deluded." This itself showed that they had some confidence in us, and I hope they will think over the words which we have spoken, and read the Book which we have given them. The Book which we have given them is the New Testament, but it is only the Holy Spirit that can bring these words into their hearts and work, and at last bring them to salvation to acknowledge their long-expected Messiah.

We left Oudtshoorn, and then went to Port Elizabeth. There, as you have heard, we met with a cold reception from the Christians, but we met with a very warm reception from the Rabbi. I asked one of the ministers if he talked to the Rabbi about Christ. He said, "You think it so easy to offend a man, it is not so easy," and so I said if we had been there to offend a man we would have had few converts. The Rabbi really saw that Christianity was something, and he was well disposed, in fact he said to us that he acknowledged Christ to be more than Moses, He was more gentle and not so impulsive. He could not, however, understand the doctrine of the Trinity. We shewed him from the Bible that it is a Jewish doctrine. He accepted everything that he understood, and he hoped that the Lord might bring him to His feet, and that the Lord might open his heart and bring him to Himself.

When we left Port Elizabeth we came to Johannesburg. There the Jews are most materialistic ; more materialistic Jews I have never met. They come there simply for the gold. They are materialistic entirely, but God has found one who has been converted amongst that materialism. We passed a certain shop of a tradesman who was standing at the door, and we asked him if he would accept a New Testament. He said he had read it once in English, but he would like to have a Hebrew one. He added, "You will not have much success with me, but I will take a New Testament in order to study it," and then he called us into his shop and began to find contradictions in it. We explained those supposed contradictions as far as possible, and then we had a long talk with him.

Another Jew came in and began to abuse me, saying I was brought up in a religion, and ought to abide in that same religion. I said, "I believe in God ; I believe in every word of God that is revealed in the Bible. He does not believe

anything, and he abuses me, saying I am not a Jew. I say I am a true Jew. The shadows have passed, and we have the ideal. Christ has been our ideal, Christ has fulfilled every type, and now we have the ideal Judaism." He shook his head in the affirmative, and we left him. We were in a Christian meeting on Friday evening, where one gentleman said, "You have been visiting a certain Jew, and he has been rather convinced." We did not think this was the same gentleman we had seen before, but on the Saturday morning we passed his shop, and he called us in. He told us that he had not been able to sleep for three nights. "I came here to work, and have made a little wealth, but what is this? It is a mere shadow, it passes away, it is nothing. I could not sleep for three nights, thinking how every man has to give an account before the Supreme Judge. Our Jewish people say half the nation are Jews, and therefore you ought to be, but they do not understand how every man is to give an account for himself. You say because your father was a Jew you must be one, but they did not say that every man has to die for his own sins. How blessed it is to know that your sins have been forgiven through the Messiah, who shed His blood on the cross. I have not decided yet, but I will decide soon." He asked us if he could come and see us next day. He was looking for the house—because in Johannesburg they have no numbers—about an hour, and then the Christian gentleman who told us about him first met him and showed him the house, and he said he was about two or three hours looking for it. He prayed thus, "O Lord, strengthen my faith, may no doubt come into my mind." He had decided, and he was full of joy and happiness that his sins had been forgiven. He said, "Now I see the Bible quite differently; I see Christ in every word; I have God always before me. God was far away, but now He is with me." Once I passed his shop and he called me in, and said that if a Kaffir had come to his shop with a £5 note he would have tried to persuade him to buy unnecessary things, but "now I could not do it; God is in my shop. My business is not so good as it was, because I cannot overcharge. God is with me." So you see even from a philanthropic point of view the Mission to the Jews is useful, because people say, "Those who are in this dark region are to become civilized." Civilization alone cannot do anything. We have seen this civilized heathen. If they get a little

knowledge, they become proud and say, "We know as much as the white man." The real thing is conversion—the gospel. That is the first thing. If they are converted, then it is just as you take seed and put it into good soil—it will spring forth. There were varied impressions made upon the Jews, because when we returned to Pretoria one Jew met us and said, "Don't you have any more meetings?" We said, "No, we are leaving." He went away so sad, and we know from the Christian people that those Jews still attend the Christian meetings, and many have been impressed. One lady talked to a Jew after our meeting, and he said, "Well, I must really think over it; I must really think over it."

We left Johannesburg and came to Kimberley. Of course there are not many Jews there; but we had an opportunity of addressing Christian meetings, and seeing the Jews individually—visiting them, and giving them New Testaments, and speaking to them. Then we left for the South Western districts, where we met a nice Jew, who said that "Christianity is a grand religion." He said he was a relation of Sir Julian Goldsmid. We were told that he had been discussing with a Gentile at one of our evangelistic meetings, and the Jew was arguing with the Gentile, saying we were sincere. So a Jew stood up for us; therefore we think he is not far from the kingdom. We know that the Lord's word will not return unto him void. We know that in Cape Town many impressions had been made. We visited a shop where there were three Jews. One Jew spoke in such a way that one of the others spoke to him and said, "Are you a Christian?" The reply was, "What is true is true; I cannot go away from facts." Truth is truth, and we know that many have been impressed. Although we do not see the fruit at once, we know it will come, and that they will acknowledge their Mediator. The Jews have no mediator now; even the orthodox Jews have no mediator. God said, "I am a consuming fire; no man can approach Me." It must be through a mediator; and as the orthodox Jews have no mediator, and the Gospel is essential to them, how much more is it to those Jews who become so materialistic. Many Jews said to us, "There is no God in Africa." What an awful state that is. We know that the firstfruit of the Mildmay Mission—the Holy Spirit—will not fall to the ground. God's word must work, and it will bring many souls into His vineyard.

**Rev. J. WILKINSON,**

after offering up a brief prayer, said :

Beloved friends, I shall really do what our American friends are accustomed to say about all sorts of discourses, whether they are elaborate sermons, essays, addresses, or whatever they may be, they publish them as "So-and-so had a talk." Well now, I really wish my short address this afternoon, until the prayer meeting, to be a sort of talk with you. There is no time for an elaborate Scriptural exposition, which would be the most delight my own heart ; for nothing delights me more than to expound, as far as I am able, the word of God on this old Jewish question. It is just the element in which my soul delights, in which my heart lives, to ascertain and tell others what has been ascertained of the revealed mind of God about the Jew. If anything will set Christians to work in the right direction, and in the right spirit, and for ends which will glorify God—if anything will set them to work in the interest of the Jew, it is the knowledge of God's revealed will. If that won't, nothing else will. One word about the change of the chairman. We are accustomed at these meetings to have one chairman as long as he lives, because then it is easier to have him in succession, and the friends get to know him, and they identify the chairman as well as the speakers at the meeting. The late Lord Cavan was such a chairman. Immediately after he had passed away I asked my beloved friend, Mr. Denny, to be his successor. At the Perth Conference he said "Yes"; but it was conditional. But you know that when my beloved friend, Mr. Denny, has taken the chair, he has always grumbled that he had such a task to perform. We told him that he would be delighted to feel that he was in a place which, if he was not consciously fitted for it, at least that he would feel it a privilege and an honour to be there ; but he has asked this year to be excused, and so dear Colonel Morton suggested that we should ask our esteemed friend who is now in the chair. Now I shall ask Sir W. Stirling publicly if he will be good enough to be our perpetual chairman till he is called away. I want you to say "Yes."

The CHAIRMAN : The Lord helping me, I will.

The Rev. J. WILKINSON : The Lord helping him he will, so that as long as I have anything to do with it you will expect our beloved friend, Lieut-General Stirling, to preside at these meetings. (Applause.) Now then a word about the



home work, and a word about the work abroad. I wish to condense my remarks as much as possible, and not to go over ground which has been gone over before or put into print, but just merely to give you an epitome to let you know where we are. You have heard of the eighteen years' existence of this Mission. The 1st of June of this year completed eighteen years. You know we commenced asking God if He would support this Mission Himself, and thus convince His children that the work was acknowledged as His. All these eighteen years—it may be known by some—we have never solicited a subscription from any individual; we have never written a letter to any rich friend to say we are in need; we have never advertised to say we are short of funds; we have never been a penny in debt since we started the Mission; and the Director's needs have been met in the same way, by special contributions from friends, sometimes unknown, and he has taken no salary out of the funds for the support of his family to this day, and neither the Director's personal needs nor the needs of the Mission have ever been so straitened as that we have not had £1 when £1 has been needed. We have had sharp trials sometimes, but the Lord has come to our aid, and we have remained out of debt to this day. The Lord has given us in answer to prayer during these eighteen years more than £100,000. Now we intend to go on as we began; so this Mission, we trust, as long as I have anything to do with it, or my successors, I trust, will be carried on on these lines. As was stated by the chairman, we have a Medical Mission, which was started in the year 1880. Some 4000 or 5000 fresh cases come under that department of the work in one year, not 4000 or 5000 attendances, the same Jews coming over and over again, but 4000 or 5000 fresh cases—men, women, and children—in one year. The attendances were altogether about 16,000 or 17,000 during the past year. We had 43,000 attendances at our mission hall in the East End of London in 1893, where every man, woman, and child learns something of the way of salvation before they cross that threshold back again homeward. Isn't that something to praise God for? We do not monopolize all the work that is done in London. There is the London Society, the British Society, the Presbyterian Society, and other similar missions in which we rejoice before God, and pray God that He may give them His blessing. We have a convalescent home

supplementing the Medical Mission, situated at Highgate. Many a Jew has found Christ at that Home. Many a Jew has been brought under Christian influence, and into personal contact with living Christianity in that house, and has been led to the Lord Jesus Christ. Many conversions have taken place there. A godly Christian Jew is superintendent of that institution, along with his beloved wife. Then we have a Home for dear destitute children, here on the Green in Cromwell Lodge. I was giving them an address only a day or two ago—on Saturday—and I said to my daughter, who is a trained deaconess and superintendent of the dear children, “Well, I would rather like the little children to come in and see the friends at the meeting.” She said, “Why can’t they come here?” Well, during the Conference the doors will be open any hour of the day between the meetings, and so at Cromwell Lodge on the Green any of you dear people can go and hear them sing—

“Kee yeled yullad lanoo,” &c.

“Unto us a child is born,” &c. (Isaiah ix. 6.)

You say, But what is that? Well, some of you, perhaps, know. “Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace.” Many of these dear little children are trusting in the precious, the atoning blood of Jesus Christ as their Saviour. Then we have an itinerant Mission all over the United Kingdom. Then we have a system of reaching the higher class Jews, in fact we have had one ever since the existence of this Mission. Some people have the idea that nothing has been done, because we cannot get congregations of the higher class Jews, but we send to them by post, and a dear brother has sent a letter to me to say that he is attempting to get at the rich Jews in the West End and all round London. He is not connected officially with any Mission. This Christian brother has written me to say that he is getting books into the houses of the richer Jews, and he has told me of one family in his own neighbourhood that he has visited. He told them about the conversion of Lydia Montefiore, and the Jew said he would like to see the book. It has led to the conversion of two of that family, who are already trusting in Christ. (Applause.) This account is most beautiful, and he says that we can have for about the cost price of printing, copies produced. They

have been sold at 6d. They were formerly sold at 1s. or 1s. 6d., but they can be produced now at 2½d. each, the postage being ½d. £1 therefore will purchase eighty. I am proposing to send in £5 at once to have 400 from our Mission, and let them go and reach the higher classes in that way. I have sent to several of the higher class Jews in our land my book, *Israel my Glory*, and it has not been sent back in any one instance, and I have received courteous letters from a member of Parliament, and from another gentleman who has been the mayor of a country town, and who is now an alderman, telling me that they will read my book with care. One member of Parliament has told me that whenever he comes into this district he will call on me, because he would like to cultivate the acquaintance of a man who has given his life to benefit the people of his own nationality. My dear friends, these are facts, but we cannot publish names, and we cannot tell about conversations with these higher class Jews. They are difficult to get at, but they can be got at, and love gets at everything, when that love is the indwelling love of the Lord Jesus Christ. You can do anything, there is nothing impossible when you have got God with you. Love, where it is real, is a wonderful tactician, and if you cannot get a soul one way you will have it another. You will have a soul if it is possible to get it, and it is the compassion of Christ that we, all of us, want to be filled with, and no mere perfunctory service because of a salary, but going to work for Jesus and always for Jesus.

Now then in this itinerant work my beloved son, who is heart and soul with me in this work—God bless him, and make him a better missionary to the Jews than his father—asked me if I would permit him to have a missionary band to go all over the country to Jews and Gentiles, they go so well together where they love one another; they go together better than Jews alone or Gentiles alone—to have a missionary band and to go into the towns and cities in the country where the Jews reside, and have open-air meetings first to the Jew and also to the Gentile, going on the scriptural principle, and thus representing the Church of God, Jew and Gentile both one in Christ; so the workers, both Jew and Gentile, work on scriptural lines, first to the Jew and also to the Gentile. They are setting Great Grimsby on fire at present. There is a statement in a paper that I need not trouble you with here,

but it shows the marvellous interest that is awakening in Grimsby just now, and they are going on to-day while we are here; they are going on to the end of this week, and then they go to my native village, and I am rejoicing at the prospect that converted Jews are to go to my native village; the village that gave me birth seventy years ago, and spiritual birth fifty-five years ago. I want you to pray that God may break down that whole village, and bring such a blessing as has never come to the village since I was born in it, and born again in it. Then they will go on to Hull to the Jews and Gentiles there, and then on to Birmingham. There is a request for them to visit Birmingham, so we are just waiting upon God for invitations. There will be no expense to the people, except for entertaining them, but anybody can contribute any freewill offering to this special work. Now pray for God's blessing upon that department of the work. Now then I have got a good deal in about the home work. You know about the opening of our large hall at the East End. We did not care for its being large any more than it was needed; it has five floors and forty-one rooms, and they are all appropriated I believe, and God is drawing numbers under the sound of the gospel and under the influence of the gospel in the various meetings held there. We have more than 300 Jewesses on the Tuesday afternoons. Mrs. Coley has been with us for many years, preparing material for garments in that large work. We found it difficult to get twenty-five eighteen years ago, but now we find it difficult to stop them at the point where we can accommodate them. We have now over 300 coming into our meetings on an afternoon, where they are taught the art of making garments. We find the materials and sell the garments to them. Mrs. Coley brings in many pounds as the result of sales to them of their own work. They are taught cleanliness and truthfulness, besides the truth of the gospel as it is in Jesus.

Now I have got about twelve minutes to speak about work abroad. What I have said has been about home work. I may just say here that I believe Jews and Gentiles work together most harmoniously in such Missions as these to God's ancient people; but while I believe that Jews make the best missionaries to Jews, even though there may be equal qualifications on the part of the Gentile—and I can testify by the New Testament itself, through Gentile mercy the Jews are to



obtain mercy in this dispensation—the Gentiles should be largely responsible for the management, as they are the contributors. They should be the managers of the funds spent in the interest of Jewish Missions. I believe we shall have less to deplore and more to rejoice over without reflecting upon anyone, just as those who contribute have largely the management—at least the thing should be managed to their satisfaction, so that to keep all straight and to prevent any scandal in any quarter, I believe it is better that Jews and Gentiles should work together—Jews as the leading missionaries, Gentiles as the subscribers, and having the management and spending of the funds, and have them all reported in a form that will satisfy those who have contributed that their contributions have been wisely administered. Now abroad you know what we are contemplating.

I will tell you in two minutes what we contemplated in going to America. First we were invited to go, or we should not have gone, our expenses being promised before we started. We did not go and ask for any contributions for our own mission, and that astonished the people very much. They said they never heard of such a thing, and I even told them that “if you make a collection I shall leave it on the spot for your local Jewish missions.” We have come to encourage you in the work amongst your own Jews, so that one object was, by speaking side by side with their own missionaries, to give them the benefit of any experience God might have given us—that was in relation to preaching to the Jews. The second was to seek, by God’s blessing, to instruct Christians as to duty and privilege in relation to Jewish conversion, so that object was carried out in preaching to Christians about the Jews. I gave altogether sixty-three sermons and addresses in sixty-three days, God wonderfully sustaining my strength throughout that time. We had about seventeen or eighteen nights in bed on the sea and on the railway in the course of our travellings, and God mercifully preserved us, and gave us wonderful help and blessing. At Toronto we had five pulpits on the Sunday; I took two and Mr. Adler took three. Then I gave two addresses on the Monday, and when the regular meetings of the Conference came for Tuesday and Wednesday we had 400 at the meeting in the afternoon and 1,600 at the evening meeting. At the second afternoon meeting we had 1,100, and at the second evening meeting 1,700, and 500 who could not get in

had to go away, every space being occupied, and a wonderful blessing God gave in the exposition of His Word. The people sat till after ten o'clock at night, and hundreds went away not being able to get in. We had a blessing at Philadelphia. One dear minister after the meeting broke down, and said he could go and leave the ministry. "I feel my ministry is almost a failure; I would go anywhere. What can I do to get more Holy Ghost power?" He was completely broken down, and I had to comfort him. But God was with us wonderfully in Boston and the New England States, in Toronto, in Philadelphia, and New York, and we attribute it to this. I said, "We are conscious of an influence in this meeting that is supernatural. You are feeling it too. Do you know the cause? Our friends are praying by hundreds across the water yonder, and they won't be satisfied unless God gives us blessing, and unless we are able honestly to report blessing on our return. It is to be accounted for by the hundreds of prayers which are being offered on the other side of the Atlantic."

So, my beloved brethren and sisters, you had a share in the blessing we got out there. We had many things to fight against. I ought to tell you that the third object, and the leading one, we had in view was to get the Christians in America to take up their own Jews and distribute New Testaments all over the land. Now there are 800,000 Jews in America scattered all over the country. I have been sending tens of thousands of Scriptures there, and I have given in the last two years £450 towards the expense of distributing them. I began to feel that that was a wrong thing to do if I had the money to spare, so I have given it up, and I won't give them any more money; I have told them so. I said, "Now, you are a Protestant people; you are a missionary people, and you are a wealthy people. England is a Protestant people, a missionary people and a wealthy people, and are we to come and mission your Jews as though you were either Mahommedans or heathens; it would be an insult to you, so as soon as you know your duty you will, of course, do it. You must now set off and cover with New Testament truth the whole of the Jewish world in the United States of America, and I will go home and pray that you will do it at once. Unless you do it very quickly, I shall be sending over men to America, and the work will be done." If they don't do it quickly, some of our men will be off to the

States of America for a year or two to cover the whole Jewish field with New Testament truth. It can be done, and it shall be done, by God's blessing. We are determined to cover the world, wisely and discriminately, with New Testament truth, and God is doing wonders to-day. He is doing wonders in Russia, and things are taking a little turn there in connection with the Greek Church that I have not time to mention now, and it is as well that I should not, because if I did and it got into the papers it might injure the work. In order to direct the movement I may have to go to Russia, my son along with me. Will you pray for guidance about this, because I will not go unless I feel the duty resting heavily upon me. I will have to say "Yes" to that, and "No" to the other, but we can have no compromise whatever. We are bent—divine guidance being sought and secured—upon covering the whole world in as short a time as possible with New Testament truth for the Jews. We have been looking for a man now for some two or three years to go to Arabia. We have got one, and he will start perhaps about the first of July from Aden. New Testaments have been sent out already, and also money for his expenses, and we want you to pray for God's guidance about that. A lady said, "I will give you £100 towards the expenses if you send out to Arabia," so you see the Lord soon touches people's hearts. An extract from a letter from Calcutta was read to me only on Sunday evening, which states that arrangements are being made now to cover the whole of the Jews in India with New Testament truth. I have also a man at work in Persia now. Arabia and India are being provided for, and we want to provide for some central part, perhaps Palestine, to reach the whole of the Eastern world, including Egypt, Palestine, and the northern coast of Africa and Morocco, making London the centre for Europe, and some city in America the centre for the United States and Canada. Dr. and Mrs. Rocha are now out in Brazil looking after the Jews in South America. This work involves an amazing amount of correspondence, but the Lord preserves us with a quiet mind, and we have simply to watch how He opens the way, and how the thing just goes managed by Himself, and won't you like to have a share in it, beloved friends?

I believe that the days that are now setting in tell us that restoration is close at hand, and that the return of our blessed Lord is not very far off. I forbear suggesting any dates about

either the times of the Gentiles or the times of the Jews. One man who has been reckoning according to astronomical science has made out that the times of the Gentiles are just about to close ; but I do not give you either his name, or suggest that the date he gives is correct. If I did, it might get into print that Mr. Wilkinson had suggested the times of the Gentiles were about to close. But one who has studied time according to divine chronology tells us that we are just upon the close of the times of the Gentiles ; and we know that restoration to Palestine is setting in, even whether the times of the Gentiles are closing or not ; and we know that spiritual influence is being withdrawn from Gentile Christendom, and Jews are turning to Christ as never was known before. The dark days are setting in for Gentile Christendom, and the light of millennial day will soon dawn after we get through the time of Jacob's trouble, which will be sharp and, perhaps, short ; but we shall have the dawn of the day of glory for the Church in the not distant future, and we shall have the dawn of national glory and restoration for Israel by-and-by, and we shall have the dawn of millennial day, when our blessed Lord will not only return for His saints, but with His saints to reign in Mount Zion and in Jerusalem, and before His ancients gloriously. Some of us may be called away by telegram. Death, or, a sleep in Jesus—that I call a telegram. It is not our Lord coming for us. It is a telegram to say, "Come out to Me," just as a missionary abroad sends a telegram for his lady elect to be his wife, "Come out to me." It is a very different thing from his coming to fetch her. Most elect-brides would rather be fetched, and we would rather be fetched by our Lord than even be called by a telegram to sleep in Jesus till the resurrection morn ; but we shall see His beautiful face by-and-by, and He will be the better pleased if we have expressed His loving heart towards His brethren during the little while that remains between now and then.

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### Prayer Meeting for Israel.

A PRAYER meeting on behalf of Jewish Missions followed, presided over by the Rev. J. WILKINSON.

The spirit of prayer rested on the meeting, and many, both brethren and sisters, took part in earnest supplication.





## Missionary Meeting.

ADDRESSES BY

MR. J. E. MATHIESON.                      MR. F. ARNOT.  
THE BISHOP OF JAMAICA (DR. NUTTALL.)  
MR. M. BEAUCHAMP.                      MR. EUGENE STOCK.

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*Wednesday Afternoon, June 27th.*

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HE chair was taken by Mr. JAMES E. MATHIESON.  
The proceedings opened with the hymn—

“Thou whose Almighty word,  
Chaos and darkness heard.”

after which prayer was offered by the Rev. THEODORE CHAPMAN.

### The CHAIRMAN

read a few verses from Thess. i, 1, and then said: It is one of the elementary laws of the kingdom of Christ that those who hear and receive the gospel should spread the gospel; and not only in a general way. “The Spirit and the Bride say, Come,” but we read also, “and he that heareth let him say, Come.” Let everyone of us who hears this word go and say “Come.” It was so in the beginning of the gospel. You remember that Andrew no sooner found the Lord Jesus than he went and brought his brother Simon, and Philip went and fetched Nathaniel, and the Samaritan woman called her townswomen, and the leper, though he was told not to say anything about it, told it to others, and the poor demoniac

went and preached all over ten cities. So the Church of the Thessalonians seemed imbued with the right sort of spirit at that time, for from them spread the right spirit, and not only in Macedonia, Achaia, and Greece, but in every place your faithful God is spread abroad. It has been said that the old precious doctrine, the pre-millennium doctrine of our blessed Lord and Saviour, does not tend towards the spread of the gospel. That is an exploded idea, for we find that those who are most earnest are those who live in that blessed hope of the speedy coming of our Lord Jesus Christ, and this church was full of this blessed hope. There is not a chapter in the two epistles which does not bring it out vividly. The apostle had taught them well, he had taken them to the very root of the matter of Christian duty as well as of Christian faith. They not only turned from idols to serve a living and a true God, but they were waiting for His Son from heaven. Perhaps that was the reason of their great success in the regions round about, and it is a thought worthy of all true missionaries going round to the foreign fields—I speak in all humility—not being a missionary myself—that if our dear missionary brothers and sisters would not only preach the gospel of our salvation but also the gospel of the kingdom, it might have a wonderful effect on the heathen, to know that there was coming a returning Saviour, a mighty Lord, a blessed One to rule this world in righteousness and peace. These heathen people are mostly suffering frightful oppression, and if they knew that there was coming, and coming soon upon this earth, One who was to redress all their great wrongs, and bring in the reign of righteousness and peace, I do think it would do a great deal to bring in the gospel of our salvation. They turned from idols. We will hear perhaps something to-day about what this costs—what it costs a Chinaman to burn his idols, to give up his ancestral tablets, and to have done with idolatry. It costs them very dear. I think we have got to burn a great many ancestral tablets in our homes—the household gods we are so very fond of—the pride of ancestry, the pride of position, the pride of land-owning, the idols of great property, great influence, great station. Are we ready to give up these idols, to burn and bury them for the sake of the name of the Lord Jesus Christ? I will not say more, but will call at once upon the speakers in the order in which they stand upon the programme.

**Mr. FRED ARNOT,***(Africa).*

I feel that I owe it to you to be as brief and simple as possible, in running over the few details I may have to give you in connection with the beginning of this work in Central Africa. It is now thirteen years ago since I started for Africa, a young man little known. I came to this Conference in 1881 and met with Colonel Puget under the Mulberry Tree, who tried to put an extinguisher on me, so that I had not the heart to stay for another meeting. But I started for Africa under a deep impression that the Lord was calling me there. I remember at one time reading the statistics of a Methodist Missionary Society, which greatly impressed me. Those statistics showed that four out of every five missionaries who had gone out in connection with that Society to the West Coast, had laid down their lives or had had to return within two years. I thought surely it would be possible to discover on the watersheds of that great continent healthy habitable spheres, where European stations might be formed, and the waterways and more unhealthy parts of the continent reached and evangelised. I arrived at the Port of Natal, and found my way blocked by the Transvaal war. As soon as the war was over I travelled by waggon, and finally I was fortunate enough to meet at the southern end of the Transvaal with the now famous Mr. Selous, of Mashonaland, who at once offered me the opportunity of travelling in his company, and so I finally reached the town of Shoshong, which was then the most advanced outpost of civilisation, and lies at the northern extremity of Bechuanaland. Shoshong is better known perhaps by the name of Khamastown. King Khama is a most delightful man to have to deal with. He is a true child of God, and one who seeks to serve the Lord, in spite of the extraordinary circumstances he finds himself placed in as African chief. I also met there dear Mr. Heburn, in connection with the London Missionary Society, a very remarkable man indeed, a man unappreciated in this country, but in Africa he was a giant. Mr. Heburn has since been called home to be with the Lord. My plans were to cross the Kalahali Desert and strike the Zambesi somewhere in the neighbourhood of the Victoria Falls. The ordinary route was through the Matabele country. It was not possible for a poor

man to travel that way, because of the tribute demanded by the chief of the Matabele, so I purchased three donkeys and was preparing to start. Khama visited my hut daily, and entered with heart and spirit into my plans, and when the time came for me to depart he placed at my disposal his wagon with twenty trained oxen, one condition being that I should pay nothing for it. It was a long, trying journey across the desert. Finally at a certain point the wagon had to go back because the oxen were dying, and I had to proceed on foot. Arriving at the great Chobi river, I followed the course of the river until I struck the Zambesi. On arriving at the Zambesi it was reported that a large company of white men were coming up the river, and I met with twelve Jesuit priests under the direction of Father Depelcho, who had quite a remarkable record in India. Mr. Colliard, the French Protestant Missionary, had already his plans to occupy the Barotsi valley, in the name of the Lord. I had had some little correspondence with Mr. Colliard before I left England, and in South Africa I had promised to do what I could to keep the door open for him. Eventually I was able to get a little way up the river. The Jesuit priests on the contrary were unable to proceed further—they were so good to the natives that these preferred to keep them by them. I had little or nothing to give to the natives, still they supplied me with canoes. My only explanation for my journey was that I had a very important message to give to the king of the country. They saw I had no outfit, also that I should not endanger the country by destroying the elephants, and so they sped me on my way, and I arrived at the capital in a very weak condition, having suffered from fever, and also lack of food. One night we were driven from our camp by lions and had to sleep on a mud bank, and this was followed by fever. Arriving at Lealui I was received very kindly, and was thankful for rest there. I now began to wake up to what heathendom was—I saw enacted before my face those terrible witch trials and murderings which have been always connected with the dark places of Africa. One week I counted fourteen piles where poor witches were being burnt to death. They were first of all tried by having to plunge their hands into boiling water three times over, and if the skin came off they were convicted and were immediately condemned to be burnt to death. This was almost a daily performance. Those great



centres of despotic power in Africa are all of mushroom growth, so far as I have any knowledge of them, at anyrate. Just in passing let me say that the capital of the Matabele country, Buluwayo, as you see it marked on the maps, really, being translated, means the killing place, the place of slaughter, and that is just the idea that those despotic chiefs have of their capitals. This condition of things is not natural to the Africans at all. The African mode of government is patriarchal, the chiefs of the tribes know little or nothing of capital punishment. Those mushroom empires, such as the Matabele, the Barotse, the Garenganze, the Lunda, had their beginning with the introduction of gunpowder into Central Africa. Formerly, when all were armed equally with club and spear Jack was as good as his neighbour, but with the introduction of the gunpowder trade some of the chiefs got the upper hand, and thus we were able to introduce a very troublesome state of affairs in Central Africa. However that state of affairs has brought about the opening up of the Continent. For instance, Livingstone, in his great journey across Africa, when he was an unknown man, was supplied by the emperor of the Makololo (now Barotse) country with ivory and boats, and he made his great journeys in the employment really of that chief. This is but one case in point, to show that the foundation of these empires has served to the opening up of the Continent of Africa.

I remained for eighteen months at Lealui, hoping that I should be able to get on to the higher lands to the north and north-east. The chief, however, refused me permission. At last I received a letter from Mr. Colliard, and a present from him to the chief, Liwanika. I handed it to him, and being run down with fever I embraced an opportunity of travelling to West Bihe. Missionaries of the American Board are now in this country. On my arrival there I found an answer to what had been for long an unanswered question in my mind; viz., how should I be able to communicate with the outside world, supposing I should succeed in discovering some healthy country in the far interior. I found that the natives of Bihe were professional porters, and that they were accustomed to be employed among themselves as carriers. I had a great many difficulties to contend with in employing them at first; they are so accustomed to be cheated by one another, that it was quite a difficulty to make them understand that they would be

dealt fairly with. However, working my way inland from Benguella, on the west coast, and crossing the Quanza river, I struck and followed along the Zambesi and Congo watershed, arriving finally at the Garenganze country. I found thus along this line a natural highway into the heart of the continent. You noticed in connection with the Matabele War that as soon as the rains fell the fighting had to cease. In many parts of Africa the rains turn the country into a regular sponge. It took me two days to cross the Zambesi river at one point when the river was in flood. It was a great moving lake. It must have been fully forty miles in width. This shows us the value of the route along the watershed, because it is traversable all the year round, and we have done so for a few years now. You see, my real difficulties were with the natives. They were exceedingly jealous of an Englishman travelling in and disturbing their preserves. The king of Bihe was the king of those wealthy trading chiefs, and he was exceedingly jealous of my going on, and issued a very emphatic command to all his people not to go with me, and he told me also that he would on no account give me permission to go to the Garenganze country. So I determined patiently to wait God's time. That is always one resource. We can always fall back upon *that*. All things come to the man who waits for them, and it is a great joy to have to wait anywhere in Africa, because you have there the people to preach to. I wish I had time to tell you of the joy I had in preaching the gospel to the people. A man can climb a very steep hill, but he cannot climb a precipice very well. I felt I had to climb a precipice; it seemed to me impossible to drag anything into their minds, but I found they had an idea that there was a Supreme Being. The name for God in one part of Africa is Muene Shakopange, the Great Origination, the Lord of all made things, a most significant word. They do not worship this Being; they have simply this acknowledgment, and so I sought to show them that in that God we live and move and have our Being, that He who created our eyes, could He not see? He that created their ears, could He not hear? And so on. Thus making a text out of themselves, and enlarging upon it, I gradually brought them to the Bible as the word of God, not as a book from the white man, but as the word of God, and I commended it to their consciences, and several times very emphatically have I heard the expression, "Surely this must be the word of God,

because no white man ever lived in our country to know us as this Book knows us." It was a Book that searched to the very marrow and joints of the heart. This touches upon the great refreshing stream of joy and consolation there is to the missionary even in Central Africa. I have proved again and again that the Lord's paths drop fatness, and I have been surprised and refreshed with what a host of promises are given to the sower. I remember one night passing a hut late in the evening; I heard two men talking. One said to the other, "He said He was the Son of God." The other said, "Yes, He said He was the Son of God." I stopped, and I shall never forget the direct stream of joy and gladness that filled my heart, on hearing them discuss at this midnight hour what I had taught them a few nights before.

The king of Bihe said I was not to travel through his country, so I waited for two months, when a "war" sprang up in the southern portion of Bihe. The king had to collect his people and march south, and immediately I took the opportunity of travelling in the other direction, getting old women and children to carry for me. When I got beyond the Quanza river a number of men, deserters from the king, said, "We will join ourselves to you"; so in this remarkable way the king's war not only took the king away, but supplied me with men. I had to pass through twenty-two kingdoms. Those of you who read Livingstone's journeys will see what difficulties he had. It was very much the same with me. Again and again the seeming rage of the natives was such that everything I had in the world I thought would be sent up in a wreath of smoke. At one time I and my few men had to endure a siege of forty-eight hours, until at last we were able to come to terms, and explain ourselves to the natives; and those very chiefs who were so troublesome a very few years ago are now our best friends. At one time eight of my men were carried off; but after a time, without any bloodshed, we got them back again. When the rainy season came on us, and the rain was coming down in sheets, and we were for five days wading in water sometimes up to the armpit, sometimes to the waist, my men were thoroughly worn out, and asked me to give up and go back. I was perfectly delighted to remain there. It was at the upper end of Lake Dilolo. So I took a walk out. On looking back to my camp I saw quite a tumult. The men were all astir. Running back I found the camp was full of

army ants, and my men were tying up their things as fast as possible, and rushing along the path to the interior, the direction I wished to travel in. On arriving at the Garenganze country the chief welcomed me very warmly indeed. He was a very powerful man ; he had 500 wives, and stores of ivory. I sent back the men who had accompanied me to Bihe, and remained for two years alone in the country, when two missionaries joined me—Mr. Swan and Mr. Faulkner. I returned in 1888. In 1889 we went out again to that field—a large party, but the very pick of our party were called up higher. The coast fevers are very dangerous, but we have since proved that all those who got fairly into the interior are enjoying a very fair amount of health ; indeed, some have better health than they had at home. Now there are twenty labourers there. I shall not have time to tell you of the remarkable deliverances we had—first from the natives, and then from the Portuguese. The natives rose against the whites. The Portuguese captain committed suicide, and their fort was destroyed. The Portuguese Government thought we were at the bottom of it, and sent a large expedition to capture the king of Bihe and take us all prisoners ; but when they arrived they could not convict us. Then they found that one of their own traders had been at the bottom of the whole affair.

Now I must pass on to the present condition of things. At Mpueto, Lake Moero, our brother Crawford is on British territory. There is a post office there, and letters are forwarded to the east coast, and so in this way the circuit of communication is completed. It has been a long trying sowing-time among many tribes and languages ; but the last three mails have brought tidings of conversions, and two letters that I have in my pocket tell of the work going on—six brought in in one place, three in another, and so on ; and one characteristic we pray for in connection with those converts is that they may have their mouths open from the beginning. One young man has been used as an evangelist to the others ; and I specially mention this that this may be your prayer more and more on their behalf.

### **THE BISHOP OF JAMAICA (DR. NUTTALL).**

My Christian friends, whether designed or not, there is some fitness in my talk about Jamaica following close upon the words that you have heard from Mr. Arnot about work in



Africa. I am afraid that what with the need for giving some outline of that work with which I have been connected so long, and my own wish to say a few things that have special reference to Mildmay and its institutions and its claims on us, and also the need for one or two personal references, I shall hardly know how to divide my time wisely. I was a little amused when Colonel Morton asked me to speak here, for evidently he felt somewhat delicately about it, hinting that I might hear statements that I did not consider quite orthodox. Well, I told him that I quite expected that, but it would not at all deter me from coming to speak at this meeting. I have found it a blessed and helpful thing in Christian life, first to hold and declare my own convictions with the greatest sincerity, tenacity, and earnestness, and not to be afraid of other people who do not think as I think ; secondly, to realise that Christians must have variety of opinion among them in many things ; and, thirdly, to remember that however strong one's church principles may be—and to my mind true church principles are very important—they must find some method of being reconciled with the blessed law of duty and privilege, which requires us to love all who love our Lord Jesus Christ in sincerity. Now I have been in Jamaica over thirty years—fourteen of those years as Bishop, and recently I have had to undertake the additional responsibilities attached to the Primacy of the Province of the West Indies ; and if I had time I think I could interest you in many things about the West Indies generally and Jamaica in particular. But first of all I want to make some reference to the special connection that there is between Mildmay and the church in Jamaica. For many years I felt a deep longing to establish a system of well-ordered work by Christian women in Jamaica—in other words, to establish a Diocesan Deaconess Institution for the training of native women to be deaconesses and nurses ; and I sought in many ways opportunities and means for carrying out this desire ; and some of us prayed a good deal about it too. Eventually I was led to come to Mildmay to seek for what I most wanted, namely, the leaders for that work. Ever since Mr. Pennefather was at Barnet I have carefully watched the work there and Mildmay, and read the published reports. So that I was no stranger to that which could be known to an outsider as to the work in connection with these Institutions ; and I had some knowledge too of that sainted woman who

departed to rest a year ago. Well, I was thankful to find here sympathy and interest, and eventually to secure the help I needed. I had only one fear. I required to establish a new kind of work—perhaps little trusted—a kind of work about the necessity of which people of different shades of opinion were not convinced. I expected to find godly, earnest, Christian women here, but I thought it was quite possible that they might have developed a sort of mollusious, invertebrate Christianity. However, experience has shown me that at least as regards those Church of England ladies trained here, there was no need for this anxiety. By the wonderful guidance of Almighty God, sisters were secured, and eventually came out to help me in my work, who had evidently been fitted by a long course of providential preparation and training for that work; who, holding their own religious convictions and their own church convictions strongly yet in charity with others, are able to sympathise and in many ways work with Christians around them who do not think as they do; and who are able to witness for Christ in a remarkable way. And it is a great satisfaction to me—a source of great comfort and happiness—that our Jamaica Deaconess Home work has now been so well established. I should like to speak about it a little more presently if time permits. But first let me remind you that Jamaica is one of your West Indian Colonies; that it is a large island in the Carribean Sea; that it has now a population of about 650,000; and that while there are 13,000 white folks and about 100,000 coloured people, and some East Indians and Chinese brought there for the purpose of supplying additional labour to the estates (who constitute in themselves a very important mission field in the West, yet belonging to the East), the greater part of our Jamaica folks are either those who, when our Queen came to the throne, were slaves, or they are the descendants of such. Now bear that in mind when I briefly indicate the kind of development and blessing which God has given to Christian efforts in that land. We have several bodies of Christians working in Jamaica—Baptists, Wesleyans, Congregationalists, Presbyterians, Moravians, and some Roman Catholics. Without at all passing judgment upon others, I should like to say here how greatly I value the quiet, earnest, loving work that the Moravians have done in Jamaica.

Well, I have got to speak about what I know best—our

own work in the Church of England. We have no connection of any organic and continuous kind with any English Missionary Society. Remember that. It has a bearing besides a financial one upon the reality of our work. The Church Missionary Society and the Society for Propagating the Gospel many years ago did help to start church mission work in Jamaica; but after the slaves were emancipated there was great willingness on the part of the local government to give increased support to the Church of England, and so the English societies' help was not wanted. Then in 1870 we became a Disestablished Church, and we have had to struggle on in the best way we could with our own resources for the maintenance of our ordinary work, though at first we did get liberal help from some societies and individuals for special purposes. But with the exception of some help continually given by the Society for Promoting Christian Knowledge, towards our new buildings and Central Institutions, and from other friends for parts of our educational work, and with the further exception of a small subsidy to four men by the Colonial and Continental Church Society; all our work in Jamaica, which I am going to describe briefly, is supported by our own people—and remember that most of them are the descendants of those who were slaves when our Queen came to the throne. Well we have over 40,000 persons who are registered communicants of our church, besides multitudes of others who are in a less definite manner connected with us; we have 101 clergy—three-fourths of them native born; we have 300 church schools all taught by native teachers, born and trained in the island; of these teachers about 150 are catechists, and we have voluntary lay readers; we have succeeded in establishing a theological college, a branch of church army work, an orphanage, and a deaconess' institution. Four sisters make up what we consider our English staff of deaconesses, and we now need two sisters, one to take the place of a deaconess who had to return to England in consequence of failing health. Sister Isabel, who is here for a short vacation, is seeking very much to get these English helpers. We have in our deaconess' home seventeen women, natives of Jamaica, under training for the work of deaconesses and nurses, and some have reached a high state of efficiency. Seeing Mr. Eugene Stock just take his seat on the platform I must take the liberty to make a slight digression. I think I

may without offence to others and without flattery say that while Mr. Stock is able to do many things well, he is the prince of missionary editors. But I venture to offer a suggestion to Mr. Stock. In the *Church Missionary Intelligencer* he gives accounts of what the Church Missionary Society is doing, and of what others are doing, but I never find that Jamaica comes in there. I do not know why that is. It may be we are a little too independent, but it is not our fault. We have desired a much more intimate connection with Mr. Stock and the Church Missionary Society and other societies than we can secure; but if he cannot put us anywhere among the "We," and cannot find room for us among what the "Others" are doing, suppose he starts a new heading, "What our children are doing." I think the Church Missionary Society might well be proud that a work it did so much to start fifty years ago is now so strong and so largely self-supporting, and they might take a little credit for that. And though we do not expect to get much money from England, notwithstanding our great need of help for some things, yet in any case we should be glad of sympathy and prayer, and of the sense of unity with other workers elsewhere. I think, too, it is quite possible for even the Church Missionary Society to be benefited by maintaining some slight connection with Jamaica, and some active acquaintance with our work; for we have had to work out problems there which, if they had been carefully watched by the Church Missionary Society, might have helped them to solve some of those difficulties that they have encountered, and which were probably inevitable, in Western Africa.

Well, returning from this digression, I may say that we are trying to do some missionary work. We have a local missionary society, that sends its agents to different parts of Jamaica yet unevangelised; and we are endeavouring to do our share to help other missionary societies here which work for Africa; and we are also training natives of Jamaica for African work.

Mr. Arnot has just spoken fully of his work in Africa; and I have read of that work continually, with very great interest. But I think I may properly refer to some adverse statements by Dr. Johnson of Jamaica, in reference to African missions. Dr. Johnson is not the first man who has tried to help Africa by means of West Indian workers, and he will not be the last. We began that many years ago in the Rio Longo



Mission, started by Bishop Rawle from the West Indies, and we are steadily pursuing it, and shall go on pursuing it, by God's blessing, for we think the idea is a right one. But I should like to say to Mr. Arnot that I hope he will not be discouraged in his efforts to evangelise heathens in Africa, and that none of his supporters will be discouraged, by anything that they find in the book *Reality versus Romance in Africa*. I have had lengthened opportunities of judging of Dr. Johnson's methods and his work, and my opinion is that there are few men of his talents, attainments, and standing before the community, so little able to form and to express a correct opinion as to what is reality and romance in Christian work.

Now as regards the spiritual results of our work in Jamaica, I should like to say a little. We are trying, by God's blessing, to do a real spiritual work. I am afraid of trespassing upon other people's time, so I will only add on this point that while God alone can search the heart, we see a developing Christian community, we see spiritual earnestness; and while we observe many faults and imperfections, by God's blessing we are trying to establish and to develop among our people a pure, true New Testament Christianity, and we are not failing.

Dear friends, let me come to a few closing remarks. I would like to speak a little about the duty of consecrating your money. Why should Christian workers abroad have to spend their time here in begging for money to carry on their work? Why should Mildmay and other great philanthropic and missionary institutions lack resources? It is true that much of the money in this nation is in the hands of persons who have no deep interest in the kingdom of God; but I think it is also true that the way to touch their hearts in this matter is above all things to let them see evidences among professing Christians of consecration of our substance to God. Many men who cannot understand theological argument can understand that. I have a friend who has considerable resources; he spends what is needful for the exercise of the duties of hospitality without meanness as well as without extravagance; he lives modestly according to his position; he has made arrangements which have secured for those that are dependant on him a comfortable though not a large provision for their needs when he is taken away; and the rest of his resources he deliberately, regularly, cautiously, quietly, secretly, every year gives away to God's cause in philanthropy, for missions,

and for the Church. That is the higher way of using money ; and I am sure that if among those who live in the bright light that shines amongst you, there were a number found who would give according to that standard, there would be no lack of resources for these noble Mildmay institutions, no burden of anxiety resting upon their responsible guides and managers, neither would there be any lack for other Christian institutions in other places.

Then I want to say one other word about consecrated lives. I think many lives in England are being wasted—lives of men, and especially lives of women. Now, if God has by plain indications of His will given you a call to work in England or at home in your family life, the matter is ended ; but if not, won't you remember that here and there and everywhere over God's great harvest-field there is a call for labourers, and especially for leaders? The pity of it is, if this were a call for men for the Queen's army, or if it were a call for civil servants for India, there would be a hundred candidates for one vacancy. Are you not prepared, dear friends, to consider this demand, and not to think of the sacrifices and the absences involved? Bishop Selwyn asked John Coleridge Patteson to go out with him to New Zealand for work in the Melanesian Mission. The young man was willing. The question was, "Would the old father, Sir John Patteson, let his beloved son go?" The matter was mooted by the sister, and the first answer of the old Judge was, "I cannot let him go." But duty to Christ soon changed that feeling into "God forbid that I should stop him!" And when Bishop Selwyn had had a talk later on with him, Sir John Patteson closed the conversation in these words: "Mind I give him wholly, not with any thought of seeing him again ; I will not have him thinking that he must come home again to see me." And he never did. That father and that son met no more on earth. Judge Patteson died here, and went to his eternal reward, but he was there waiting to welcome his son—the martyred Bishop of Melanesia—to the hour of receiving from his divine Lord the martyr's crown. Are any of you willing for this higher service—this service of self-denial? Are you willing for it? You know, I daresay, that many of our Jamaica-coloured folks, like such people everywhere, are rather fond of big words? It is so, I think, with all half-educated people ; it is certainly so with those I have met in the Southern States of America. A

friend of mine some time ago was in a very responsible position in a large educational establishment in the Southern States, and he had a head servant called Uncle Robert, a black man, who was a Methodist or Baptist deacon. On one occasion Uncle Robert asked the Professor if he would do them the honour of going to their meeting at his chapel that night to welcome their minister, and he agreed to go, and he went. And all those black folks were very glad to see this notable white man of another denomination amongst them, and they offered him such attentions as were pertinent to the occasion; and by way of further honour Uncle Robert, who was known to be much respected by the Professor, was asked by the minister to conclude the meeting with prayer. He did so, and in his simple, earnest way he offered a very appropriate prayer, in which he asked for many blessings for his master the Professor; and he wound up by saying, "Oh, God, do Thou above all send upon him *Thy sanctum sanctorum!*" Next day the Professor said to Uncle Robert, "I thank you very much for my kind reception among you last night, and for the earnest prayers you offered for me; but, if you do not mind, I would like you to tell me exactly the meaning of that concluding petition." Uncle Robert said, "Well, Professor, I do not know that exactly I can tell you all I meant, but I know it amounts to this, that I wanted the good Father to send you the very best that He had on hand." Well, since then the good Father has sent my friend the very best that he had on hand; and it has come in the form of a call to a very responsible, laborious, and self-denying position; and he has accepted the call, and he is glorifying God in it, and he is now witnessing for Christ in one of the highest and most difficult places in the field of Christian work, instead of living in that former comfortable home, doing that former quiet, comfortable work. Are you prepared to have such a prayer as that offered for you? Are you prepared yourself to ask God in your own words to send you the best that He has on hand; and if that best comes in a call to suffering and self-denial and separation from home and friends and kindred for His sake, are you willing to obey it? God help you.

One verse was then sung of the hymn commencing—

"Far, far away."

The CHAIRMAN then read an extract that he had recently received from Mr. Charles Studd: "The officials in China

seem to be getting more opposed than ever to the preaching of the gospel. The last mail brought news of a persecution originated by the officials in Manchuria, and also of an apparent gospel success near Signow, the capital of Chansi Province, where 240 villages are said to have received the gospel, with the result that seventy mandarin officials are going about everywhere threatening the people. Only a few weeks ago here the magistrate made a most direct and unprovoked attack upon us in a public manner, and what made it worse was the fact that when he did so I was at his own special request doing what I could for a poor slave girl in his own Yamen, who had the most awful leg I ever saw."

Now I will ask Mr. Beauchamp to speak to us.

### MR. M. BEAUCHAMP.

(*China.*)

It is ten years since I attended a Mildmay Conference, and there was a word spoken at that Conference in connection with the subject which I know went home to many hearts. It is rather a remarkable thing that the subject is very close to the subject of this Conference. I find it in Ephesians iii. 15-19. The subject was the "Knowledge of God." I remember Mr. Hudson Taylor, who I heard afterwards was called from a bed of sickness to do so, speaking on that subject, was led to say something of this kind: "It is very well for you dear Christians assembled at the Mildmay Conference to talk about the knowledge of God." He went on to tell a few instances of how he learned to know God in China, and then said, "I am afraid—no, I won't say I am afraid—I hope that many of you here present will have to go out to China, or some needy part of the world, where you will learn to know God." I had never thought about China at that time, but often and often afterwards in China those words came to me with power. This year we have a subject found in the same chapter, and I want to call your attention especially to these two words, "The *whole* family." One is scarcely worthy to speak to so many who know much more about the Lord than oneself; but one may be an empty vessel through whom God may speak. During these last days I have been thinking much about "the *whole* family," "the *enlargement* of the family." We read, in Isaiah liv., "Enlarge the place of



thy tent." We generally find we get pretty big subjects at a Mildmay Conference, and we hear of many things which should enlarge our hearts. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, *lengthen* thy cords, and *strengthen* thy stakes; for thou *shalt* break forth on the right hand and on the left"—a command with reference to *future* blessing not waiting until the time came—"and thy seed *shall* inherit the Gentiles, and make the desolate cities to be inhabited." Whenever we read of "desolate cities" we at once connect them with those desolate cities in North China where the famine raged. In some of them God has given such wonderful blessing now. "Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is His name; and thy Redeemer the Holy One of Israel; the *God of the whole earth shall He be called.*" Oh, I am so grieved to find how little time is given to the subject of Foreign Missions at conferences of this kind. Now when we have got this subject of "the *family* of God" before us, you will notice how I connect with it this reference to the Arabs in their tents. Here is a command to prepare for an increase which is *promised*. It must have taken some faith on the part of those people who had to enlarge their tents, to lengthen their cords, and strengthen their stakes. That is the command for us now; and it seems to me those two expressions bring before us two aspects. The lengthening of the cords is the work of those whom God has allowed to go out; while to those who remain at home God has given the strengthening of the stakes. We want the further development of every kind of means for preaching the gospel abroad, while for the strengthening of the stakes people must be more and more interested at home.

Nine years in China is not easily spoken of in about twenty minutes; but having travelled over a large part of the eighteen provinces—eleven provinces—I have just to touch upon two—one in the North where my work was at first, and latterly in the province of Sechuan. To keep before us the thought of the whole family, I must say there is a great joy in knowing the far-off members of the family. Before I could understand

much of the language I remember feeling a wonderful bond of union between myself and some of those Christians in North China. I always thank God for it. I suppose it was He saw that my faith would need strengthening before going right away into the much harder district of Sechuan, so in the province of Shansi I had to stand by and see an ingathering in which I had little part. Such sights as one saw there can never be forgotten. From the North I travelled through the intermediate province of Shansi; and after a brief visit to Kansuh, I came down to Sechuan. And now I must repeat what I have mentioned so frequently since my return home, though here I need but the briefest allusion to the China Inland Mission generally. For those who wish to be more acquainted with it I have a few copies of a little pamphlet—"These Forty Years"—telling how God enabled the founder of the China Inland Mission to act upon the lines of this third verse, and how, *in prospect* of blessing, enlargement was made. By many it was *supposed to be impossible*; sometimes the seed sown in those early years did not appear; but we are reaping now. That work made it possible for us to travel. At the time I went to China it was easier to travel than before I went out, and now it is not only possible both for men and lady workers to travel, but you see this map representing stations there. This map was lent to me, and I thought it would be an easy matter to fill in the recently-opened stations; but it took me a whole morning, and it was evident that the map would soon be a mass of black if I put them all in with the same size lettering as was started. There were about twenty new stations which God had allowed to be opened in Inland China in the last two years! The possibilities for opening further stations are doubtful, but what China wants is evangelists. In 1890 there was a general Missionary Conference in Shanghai, at which a special appeal was sent to the Church of God throughout the world that there might be "ONE THOUSAND EVANGELISTS" sent out to China within five years. Some people think that was Mr. Hudson Taylor's idea for the China Inland Mission. It was not so; but it was an appeal from the General Conference of all the leading Protestant Societies working in China. I think I am right in saying that when half the time had gone by, just about 500 new missionaries had been sent out. Most of them have been of the ordinary kind, but we want those of an extraordinary

kind. Some of us are in danger of settling down in China to school work, or hospital work, or making too much of a home. What we do want, by the grace of God, is evangelists, *in addition* to all existing agencies. We have native evangelists who are doing wonderful work in the parts of China where the work has been longest started; but for several years yet we shall need European workers in great numbers. We do *not* want to *press* the native evangelists to go out for the sake of mission pay. We want them to be called of God, as in Acts iv. 20. Thank God, there are many such; and this work is of far greater value amongst their fellow-countrymen, who so readily taunt them with preaching because they are paid for it. There is an idea that a native can do the work cheaper. Do not be quite so sure of that. It may be you send money to support a Bible woman, and possibly that money might be used before there is a Bible woman quite called of God; the same thing may occur in the case of a colporteur. In North China I never heard of a man being put on the Mission list or employed, but I knew of men helped in a quiet way by missionaries. One went out preaching so much that his farm was neglected, and the way we helped him was to employ a labourer so that his farm might not suffer.

Now we want evangelists in this province of Sechuan. We have in our midst Mr. Cassels, who would tell you the same. He has come quite recently from the district which I love so much. That little triangular district—one-fifth of the whole province—is as large as England without Wales, and is devoted to those who work in connection with the Church of England. I do thank God for allowing me to belong to the China Inland Mission. There is a tremendously strong *family* tie, drawing together, as they do, many denominations and many nationalities also. I was turning up only a few days ago an old diary of mine, and I read, "If anyone wants to get blessing it is a good thing to be in China in connection with the China Inland Mission." When we first went down into the province of Sechuan, there was only one station in that great province, larger in area than Spain. Was not that something to make one feel the need of the province? Previous to 1886 there had been a second city opened, and in it workers of the American Methodist Episcopal Mission; then came the Chung King riot, resulting in the loss of that station. But now, thank God, there are fifteen stations and half a dozen different

societies at work in that province. Now I would tell you what this province is like. It is in an especial way prepared for evangelistic work. Not only are there in that province 120 capitals of counties, but in between these capitals of counties there are numberless—several thousand—markets. They are just simply villages which, as you go through them on an ordinary day, do not appear to be large, but every third day you find they are markets thronged with people. This gives a *wonderful opportunity for preaching the gospel*. Some of us listened yesterday to those who had been working in Saxony, in Russia, and in other parts of the world. A man told us he was put in prison because he had a card printed with John iii. 16, and an announcement of a meeting on the back. It is not so in China. Open-air preaching is common there. There are those who preach their Confucian doctrines, simply exhorting people to do good, but, alas! without the motive power. So there is nothing strange in our standing up to speak to them; in fact the temple courts are some of the best places for us to preach in. It was some little time before I knew what all these market towns meant, with the millions of people in them. At first my time was taken up by attending the opium smokers in our home at Paoning opened in '87. Oh the curse of opium smoking! After that I began itinerating with a native helper who had been graciously brought to God while my barrowman in the province of Horan. He could not read a word, but after conversion he learned to read his Testament, and loved to read it. Not that he was faultless, he had some very strange faults; but his heart was true, and one thing he would do—he found that very often he was misunderstood because he came from another province; so he took large tracts (I had texts printed on large yellow sheets), and used to go with his paste-pot, and wherever he saw an empty space on the wall he would paste a sheet, then when I came along and saw it I would preach under that text. I thought I had got hold of some new plan; I thought that surely after preaching once or twice in the same market and finding people interested, when I came again in a month or two I should meet them; but it was not so.

Going down to the coast about this time I met a servant of God who gave me a bit of sound advise. He said, "It is with the same old methods, but you must keep pegging



away, keep pegging away, keep pegging away." That is the secret of all work that has to be done in China, because the people are slow, and very conservative. They may be a good deal moved in their hearts, but they will not show it outside. Although I have not been privileged to see much reaping, my dear brother Cassels, who has been there too, has had the joy of receiving many into the church—something like 100. When I first went into the district it was absolute darkness. I remember Mr. Taylor saying, when we were together in Australia, "We may learn from the Australians' use of their 'jumper plough.' There are vast districts not brought under cultivation, and if you cultivate around the homestead only you are sure to miss large opportunities miles away, so you ring-bark the trees that they may die, and thus partially clear the ground, and then take the 'jumper plough,' cut right through north, south, east, and west, and scatter seed, afterwards coming round to see where the land is most productive." That made an impression upon me. I thought that is right. We are told to preach the gospel to every creature, and the time will come when we shall gather converts in all parts. And even now this is not a wild preaching of the gospel without any prospect of gathering in the fruit, because in that district we have four or five stations with resident missionaries, and there is always a possibility of those whom the Spirit of God lays hold of coming into a station. Every book and tract given, whether in the station or in the market towns, is stamped with the name of one of the places where we live, and where they can come and make further enquiries. And I do thank God for this also, that during these years God filled my heart with joy and hopefulness, although I was not allowed to see one baptised as the outcome of this country work. But now some of those most recently baptised are the results of the earliest seeds sown. And again, I found people who never had an opportunity of being baptised, yet undoubtedly brought to a saving knowledge of the Lord Jesus Christ.

Now do not let us lightly sing—

"Millions of souls for ever may be lost."

It seemed to me a jaunty sort of tune for such solemn words. Or again—

"Who, who will go?"

*Some of us can go.* Oh, let us do what we can! God never commands us to do anything we cannot do. God did not command us to convert the people, but He commanded us to preach the gospel. Nor did the Lord Jesus command those servants to turn the water into wine. If we obey, God will work. Pray that we may use every opportunity of preaching the gospel around these stations that we have. It may be that no more stations will be opened yet awhile, as there is a strong opposition among the Mandarins; but you will find you can travel from market to market, and God will fill your heart with joy. As women you can go to inns or private houses, and you will find people ready and willing to listen to the gospel. May God write this command on all our hearts, and we shall find that the measure of our lengthened cords will be the measure of strengthened stakes.

With *enlarged* hearts, let us *stretch forth* into the lands still lying in darkness, not sparingly, but joyfully *lengthening* the cords of love till they reach the uttermost parts of the world for which Christ died, strengthening the stakes of our faith in God till "nothing shall be impossible unto us." Thus hasten the day when HE shall be called *the God of the whole earth*.

### MR. EUGENE STOCK.

There is only one remark I must make. My dear brother Beauchamp compels me to say I have never yet at a Mildmay Conference spoken of the Church Missionary Society. Those of you who have been in the habit of hearing me will bear me witness to that, but after what dear brother Beauchamp says I feel bound to thank God for belonging to that section which is called the Church Missionary Society. We do not know societies or missions, but we know the great heathen world, and we know our blessed Master and the call He does give us and the claim He has on us. On the platform at Mildmay it is nothing which society we belong to, but we love all those who preach the gospel and we pray God to bless them all. I only wish to say that. I had some words to say to you about the work, but it is too late now.

The Doxology was then sung, and the meeting separated.





## Communion Service.

*Thursday Afternoon, June 28th, 1894.*

Rev. J. C. HERDMAN, D.D.

**B**ELOVED friends, there is but one thing before us to-day, but one object to look at, but one subject to deal with—it is Jesus only, the love of Christ. When the people saw Him weep by the grave of Lazarus they exclaimed, “Behold how He loved him!” At the Lord’s table “Christ is evidently set forth crucified among us.” We are constrained to cry, “Behold how He loved us!” His whole life was love, and we are to remember every part of it with thanksgiving. This was the magnet that drew Him from the skies; this led Him about in all His ways on earth. It was this that gave point to His reproofs, and power to His invitations, and pathos to His laments—the love of Christ. “Jesus Christ and love,” said the dying philosopher, “they are one.” But eminently in His last hours and in His death love shone. Follow Him from the guest chamber, and that feet-washing, on through the consolatory discourse and the intercessory prayer, to Gethsemane, and Gabbatha, and Golgotha, and the tomb; listen to His seven words, see His solicitude to fulfil all Scripture, mark His tenderness with Mary, and then in His resurrection and ascension, oh, how He is declared to be the Lord of love! And, oh! that for you and me to-day may be given faith’s vision of the manifold manifestations of that love which passeth knowledge, which many waters could not quench. Let us take home our own interest therein—how He was “wounded for our transgressions, and by His stripes we are healed.” The voluntary victim was vicarious. “The Lord laid on Him the iniquity of us all.” “He was made sin for us”; “He in His own body bore our sins upon the tree.” Regard it, my soul. Each one of you regard this love, with understanding opened and heart quickened by the Holy Ghost, that with soul of wonder and brimming eye you may marvel at such love to me! Surely it is a reality to us here,

when by Royal invitation we gather at His own table, that He who gave Himself *for* us, is here to give Himself *to* us, with His own hand to break the bread, to pour out the wine, and pass round these seats and give to each man and each woman, saying, "Eat and drink." The Master Himself is with us, to feed us with His own flesh which is "meat indeed," His blood which is "drink indeed." Behold Him! Listen to His voice! Accept His grace! Feed upon His sacrifice! Let your hearts desire to see His face, your ears be opened to drink in His words. Put out the finger of faith to touch Him; yea, lay your heads upon His breast. He will not complain of familiarity. Holy intimacy—closer, closer. Lean hard! Say, "My Beloved is mine, and I am His." On that night in which He was betrayed our dear Lord took the bread, but before breaking He gave thanks. Let us follow His example.

Dr. Herdman then led the congregation in thanksgiving and prayer. The distribution of the bread followed; then a second thanksgiving for the cup. When all had partaken, he delivered a short post-communion address.

Beginning with the hymn—

"Hark, my soul, it is the Lord!"

Dr. Herdman said: And now, how shall we show our love to the Saviour? Will it not be by obedience, by fellowship, by patience, by Christlike lives, by love of the brethren, by suffering for His sake, and by a reaching forth towards His return, and by much present praise? Oh, how we should sing at the Lord's Supper! "Hallelujah!" sounds from every lip. "I love the Lord!" throbs each breast. Just imagine that you had sat opposite Jesus in the upper room, at that last supper—the first Holy Communion—and that you have risen up with Him to sing that hymn. It is not imagination. Our dear Saviour, the eternal Son of God who died for us, is with us here, is with us always in all our experiences. The Holy Ghost strengthen us with might, that He may dwell in our hearts by faith, and that we may go praying, praising, serving, suffering, singing, enduring as in the sight of Him who is invisible. "Oh! what I owe," said Samuel Rutherford, "to the file, the hammer, and the furnace of my Lord Jesus." Let us see if by any means we may get nearer Jesus, and be liker to Him; to please Him more, that we may shed abroad His name, and the savour of His gospel, until we are brought to see Him as He is. Come, Lord Jesus; come quickly.





## Afternoon Meetings.

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### Meetings for Prayer.

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IN addition to the usual well-known early morning prayer meetings, which again proved seasons of rich blessing, prayer meetings were held on Tuesday and Wednesday afternoons, presided over by Dr. Baedeker and Mr. Edward Trotter, which were much appreciated.

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### Ebangelists' Meeting for Praise, Prayer, and Testimony.

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AN evangelistic meeting was held in the grounds on Tuesday afternoon, June 26th, and was presided over by Mr. W. R. LANE. It was well attended. At the opening of the meeting two hymns were sung, and a portion of Scripture from 2 Cor. ii. was read.

Mr. LANE spoke but briefly, as he is still under the doctor's orders, owing to the effects of a recent illness. He remarked, in reference to the passage that had been read, that Paul was not talking idly when he called himself "the least of all saints." One of the greatest hindrances to all Christian work was pride, and this was so subtle that it rose out of the very ashes of the fire which burnt up other sins. After enlarging upon this he remarked that God had given us the Holy Spirit

that we might *know*, *be*, and *do*. We could not *do* until we knew God's will and recognized His law. Then we must, as to being, *be* right, or we could not *do* right, and doing must flow from knowing and being. God's test was not fruit but work. It was work and not the fruit that was rewarded—in other words, God did not pay us by results. A missionary had written to him saying that after five years' work he had at last made two converts, and yet this missionary would be—perhaps—more rewarded for his labour than some would who might have been the means of leading 100 in London, where the work was so much easier.

Mr. SIMS, of Canada, after reading a few verses from the second Epistle of Timothy, remarked that first epistles always taught second epistles. We required the fire of God to give us energy. We emitted too much smoke and had too little fire. Hence Paul in the sixth verse said, "Stir up," and "be not ashamed of the testimony of the Lord." The spirit God had given us was not that of cowardice, but of power, of love, and of a sound mind. Were these manifested in us? Did we belong to those two objectionable classes of people—the bunglers and the grumblers—those who made many mistakes, or those who had no contribution to offer except harsh criticism of the work of others?

Major LIEBENROOD pointed out how our greatest evangelists, such as Wesley and Whitfield, were all dominated by the spirit of humility. He ventured to think that if we stopped preaching for two months and started praying instead we should see greater results. The great need of man was the atoning sacrifice of Jesus Christ. Too often we had held up to us a Christ without a cross.

Mr. BALGARNIE spoke on behalf of open-air work which God had greatly blessed. At Scarborough he found he often did more good on the sea shore than in his finely-built church. He had been able to distribute suitable literature to foreigners who came there. They had had with them that day Dr. Newman Hall, who was over eighty years of age, and had been an open-air preacher for over fifty years, and but for the latter fact he would never have written the tract, *Come to Jesus*, which was in truth just one of his open-air sermons.

Mr. COOK, of the Hyde Park Mission, spoke of preaching at Epsom races. One of their men was doing this near the pump at Epsom, and met with an infidel, and had a long talk

with him, showing him step by step the way of salvation. The man at last said, "I have been taken step by step to heaven's gate, and I enter in to-day." He went on to describe Hyde Park as "one of the plague spots of London," but nevertheless, given carefully-trained singers as they had, and given a sympathetic preacher, audiences were sure to be held spell-bound.

Mr. INGLIS said more work was being done for God to-day than ever before; but let each one ask himself, "Lord, what wilt Thou have *me* to do?"

Mr. WRIGHT urged the great importance of plain speaking to the people, and not the delivery of what were usually termed "flowery sermons."

The doxology was sung, and Mr. Lane pronounced the benediction.

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## The Mildmay Medical Missions at Home and Abroad.

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A MEETING in connection with these important agencies was held on Tuesday afternoon, when interesting accounts of the work done were given.

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### Brief Reports of Mission Work—Foreign.

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MANY friends gathered under the Mulberry Tree on Tuesday afternoon, when Mr. EDWARD TROTTER presided.

Rev. H. H. PULLEN, of the Spezzia Mission for Italy and the Levant, gave the following account of its work.

It is my privilege to speak to you of the work which God is doing in Italy through the agency of the Spezzia Mission for Italy and the Levant. The story of this Mission, had I time to tell it, would commend itself to you as one of the most wonderful in all the annals of missionary enterprise. It is a story of believing prayer and of the faithfulness of God, which might well be described as a new chapter of the Acts of the Apostles.

Some twenty-eight years ago a noble man of God went out from England to do the Lord's work in Italy. He had been

clearly "thrust" into the field. By a series of remarkable providences God had intimated His will that, though there was no committee at his back, no guarantee of any support, and no foundation laid upon which he might begin to build, his servant should go forth not knowing whither he went, except that God required him for service in Italy. So it came about that Mr. Clarke and his sister, having sold up their home, found themselves in the land of their adoption, with simply sufficient means to maintain them for a few weeks. Their experience was one of mingled trial and joy—trial when the guiding pillar seemed veiled from their vision; joy when for a while their way, though "thorny, rough, and steep," was for a step or two at least made clear to them. They were led to settle at Spezzia, and subsequent events have fully justified the wisdom of their choice. Spezzia is one of the most important centres of modern Italy, and no finer or better position could have been chosen for the headquarters of a Mission which God has increased and used and blessed beyond all the expectations of its founder. In the face of a bitter and even perilous opposition from the priesthood, through the terrible trials of the cholera scourge, often with the meal barrel empty and with the outlook dark indeed, with faith frequently subjected to severe and prolonged testings, as the sorely needed means for the maintenance of the various branches of the work did not come in, and it seemed as if every brook had a dry bed, Mr. Clarke, the devoted founder and director of the Mission, has in the strength of God held on. One little child's heart was won to listen to the story of Jesus' love, and from that small beginning the important and far-reaching Spezzia Mission enterprise has developed and expanded, until to-day it takes rank among the most valuable and influential missionary organizations on the continent of Europe. Step by step the work has grown and advanced, not so much by the planning and purpose of man, as by the clear indication of God's will. Again and again has He put tasks into the hands of His workers apart altogether from their own seeking, but with such distinctly marked tokens that He would have them go forward that they have felt that they dare not disobey their divine Master. To-day the outworks of the Mission extend from the confines of Turin in the west to the province of Venezia in the east, and from near the Austrian frontier in the north to Pistoja in the centre of Italy. There are



over twenty-five stations and sub-stations, and in efforts to reach and bless the children we have eight Bible Day Schools with considerably more than seven hundred children, and fifteen Sunday Schools with about two hundred and ninety children—a work among the young which has been declared to be absolutely unique in Europe. Of native mission workers, including school teachers, we have no less than thirty-three, while aiding them we have fifty-eight *catecumeni*. This, however, does not complete the list of the Mission's operations and workers. By no means the least interesting of Mr. Clarke's varied efforts is that of the Victoria Adelaide Orphanage for Girls, which this indefatigable worker has established and maintained. In addition to this there is much being done among the naval and military population of Italy, besides in other departments of Christian service.

The present income of the Mission (very little over £2000) is totally inadequate to sustain so large a work even with the most rigid economy and with the greatest self-denial on the part of the workers, while the call for extension which comes with growing urgency from various directions we are reluctantly compelled utterly to disregard. We dare not advance until the Lord's stewards enable us to proceed without the burden of debt which so frequently and so heavily presses. I have received what I regard as the very high honour and privilege of a cordial invitation from Mr. Clarke to share with him the direction and labour of the Spezzia Mission, and it is laid upon my heart—I sincerely believe of God—to plead earnestly for an immediate increase of a thousand pounds in the income of the Mission. This is not a great sum. If a few would give liberally, and the many who cannot do that would give smaller sums, and help as God has enabled them, this great work for Italy, with her *twenty-nine millions* of precious souls, would by the blessing of God receive a mighty impetus.

In the ranks of the native workers are some of the ablest servants of the Lord Jesus Christ in Italy. Some have taken high honours in important Government examinations; others have had influential positions in the Roman Catholic priesthood, but having been led by the Holy Spirit into the light, they have, at great self-denial, and sometimes not without peril, boldly taken their stand for God, and, in the ranks of the Spezzia Mission, now rejoice in making known to their fellow-countrymen "the unsearchable riches of Christ."

Again and yet again in the history of the Spezzia Mission for Italy and the Levant, in times of need God has intervened in so wonderful a manner in answer to the earnest, persevering prayer of faith, that to know the story of the work which Mr. Clarke has been enabled to accomplish is to lose for ever any doubts as to the power and efficacy of prayer in this prosaic nineteenth century. I should be so glad to tell that story wherever God's people will give me a hearing. It is a marvellous testimony to the unchanging faithfulness of our covenant Lord.

I would invite all of you in this great gathering to have a part with us in our determination to carry out our Redeemer's last commission in Italy, the land of a glorious past, aye, and of a yet more glorious future, as the knowledge of Christ shall extend within her borders. God has not opened the way, perhaps, for you to come and actually labour there; but will you not from this time henceforth give to the Spezzia Mission a place in your prayers, and when you are pleading "Thy kingdom come, Thy will be done on earth, as it is heaven," remember always Italy? We are issuing beautiful little collecting books, containing much information about the Mission, and arranged for the reception of a thousand pence to be collected from a group of friends at a penny each per day. Could you not take some of these? Thus by your prayers and by your help you would have a part in this splendid work, and find that while you were seeking the blessing of Italy's sons and daughters God was in a most gracious manner blessing you.

A short address by Mr. W. SPENCER WALTON, Director of the South Africa General Mission on the work in South Africa, followed:—

The other day I stood on Plymouth Hoe. Far beyond I could see the troubled tumbling sea, but inside all was calm and still. Between the outer troubled waters and the inner calm the Breakwater stretched east and west. What a blessing to the port, and what a refuge for many storm-tossed vessels! It was no work of nature, but the patient labour of many thousands of men, and extending over a considerable time. It seemed as I stood there as if our beloved mission was passing before me, God had wonderfully raised it up the last five years as a refuge for many a soul, and a shelter from many a storm; but years before the earnest prayers of our dear President, the Rev. Andrew Murray, with those of Mr.

and Mrs. Osborn-Howe, and their real work for the Master, had been putting stone upon stone, hidden out of the sight of man, but what proved to be a very blessed foundation.

We are living in an age of progress, and it is seen in a remarkable way in the missionary world. Undenominational, and embracing general mission work, our first little party of six has been added to until we have over sixty in the field and several accepted candidates to go out. Our hearts have yearned for the dark heathen in the regions beyond, and while our white brethren have been cared for we have been able to open stations in not a few heathen centres, and have many more open doors to fill.

Our first party sailed on August 15th, 1889, after my return from a pioneer visit, the outcome of the prayers of Mr. Andrew Murray and Mr. and Mrs. Osborn Howe. Our little office was very humble and primitive—an unused loft, not without rats, a very rickety pair of steps, our office furniture consisting of packing-cases covered with American cloth. Humble as it was, the presence of our God often filled it. We took as our motto Isaiah xlv. 2, 3, and certainly He has blessedly fulfilled all He promised. Our first heathen branch was at Kimberley, while in Cape Town our soldiers and sailors were cared for, and they flocked to our mission homes. The thousands of Malays (Mohammedans) in Cape Town were not neglected, and work commenced amongst them. I have not time to tell all the details, how the Lord gave us a beautiful hall and new offices, and then as our ranks were strengthened we branched out to the northern districts.

To-day we have missions in Johannesburg, Kimberley, Pretoria, Swazieland, the Transkei, the Pongola district, five out-stations in Basutoland under our dear co-workers the French Protestant Missionaries, while the amalgamation of the South-east African Mission (Mr. and Mrs. Osborn-Howe) has brought into our ranks new missionaries with active stations at Durban, Majuba, and Zululand.

The news received lately from Swazieland has greatly cheered our hearts. God has graciously blessed our missionaries to the Swazies, and we are rejoicing over some firstfruits. When I visited our station, Bethany, with dear Andrew Murray, in November, 1891, the doors seemed so closed and the heathen so indifferent. Now there is an increasing interest amongst them, and a desire to hear about the great God and

His love ; while some have yielded themselves to Christ, and are happy in His love. So eager were two girls recently to hear the message that they not only walked five miles in a tropical rain, but swam the flooded river.

In some of the kraals near Bethany you now hear the wee children singing hymns our dear lady missionaries have taught them, and when they visit them, sitting on the ground surrounded by these heathen, their eagerness to hear is blessedly encouraging. One of our missionaries who practices medicine a little finds the doors very open, and only by last mail he writes to say the day before he was sent for to visit a petty chief fifty miles away. Our hearts yearn to fill more open doors northward, as well as dark Amatongaland, with its degraded drinking Tongas. Pray for us, and ask your own hearts, "Lord, what wilt thou have me to do?"

Rev. G. M. BULLOCH, of Almora, told of the work of The Leper Mission in India, and Colonel FINCH WHITE of the work of the McCall Mission in Paris.

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### **Church of England Zenana Missionary Society.**

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THE work of this Society was brought before a gathering of friends at The Willows, Stoke Newington, under the presidency of the Rev. Canon McCORMICK, on Tuesday afternoon.

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### **Young Men's Christian Association.**

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A MEETING in connection with this Association was held on Wednesday afternoon under the presidency of its own honoured founder, Sir GEORGE WILLIAMS. Various phases of the wide-spreading work of this well-known Christian agency were dwelt on by representatives from Madras, Stockholm, Berlin, New York, and Australia, while the Secretary, Mr. Kennedy, gave an excellent exposition of its objects as set forth in the four words of its title.

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## Brief Reports of Mission Work—Home.

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INTERESTING narratives of HOME Mission Work were told to a gathering of friends under the Mulberry Tree on Wednesday afternoon, presided over by Rev. E. N. THWAITES.

Dr. BARNARDO first told of his well-known work of rescue among the little ones.

Mr. J. T. ISAAC, of the Strangers' Rest, of work done among our own and foreign sailors when ashore.

Miss PERKS followed with the story of that wrought in The Soldiers' Home, Winchester.

Dr. STONEY spoke of the rapid growth of the Christian Police Association.

Rev. THOMAS RICHARDSON, in advocating the value of the Bible and Prayer Union, of which he is the founder, said: Most of those who attend the Mildmay Conferences are already readers of the Bible, and I am anxious that each reader should also become a worker for God. Every one may do something, and this work of the Bible and Prayer Union is one that all may engage in.

The real commencement of the Bible and Prayer Union was at a meeting of my workers, on January 10th, 1876, at St. Benet's, Stepney. We began with fifty members. Each member was to read one chapter daily, beginning on that day with Genesis i. Since that time the Union has gone on increasing, and the number on this day, June 27th, 1894, is 327,385.

These have been obtained by the members themselves asking others to join, and also by means of a slip enclosed with each card, copies of which have been distributed among this audience to-day. The Bible and Prayer Union is found to be an easy way of promoting the good of souls. Having found CHRIST for myself in the Bible, I have ever been desirous of pressing on others the importance of reading the word of God for themselves, and this is a work in which any one may take a part.

The consecutive reading of the Word of God has been promoted in various ways. In a Fathers' Meeting, conducted by my wife, several of the men began to read, and not long afterwards one of them told her that he found from the Bible

that he must get married. Thus the Word had found him out as living in sin. So with other sins. And if workers would only get persons to read the word, which is the word of the Holy Ghost, it would be found to convince of sin, and not that only, for the word leads the convinced sinner to the Saviour, the one Sin-bearer, and the believer is guided in the way of holiness, and the text, "Order my steps in Thy word," the text on our cards for this year, exactly shows that true and faithful obedience leads on to usefulness.

It is remarkable how the Bible and Prayer Union has been extended chiefly, as we said before, by members who speak to others of the Union and send in the names of those willing to join, and by forwarding of a slip to each member on joining. One member has obtained between two and three hundred members in a workhouse.

The Reports distributed in this meeting give full details. The numbers given do not include the members of Foreign Branches, a list of which will be found in the report.

(EXTRACTED FROM REPORT.)

Argentine Republic. Mr. J. M. Daniel, London and River Plate Bank, Rosario de Santa Fé.

Australia. Rev. H. B. Macartney, St. Mary's, Caulfield, Victoria. Mrs. Pottie, Temperance Hall, Pitt Street, Sydney, New South Wales. Mr. H. T. Fry, North Adelaide, South Australia. Rev. T. E. Pritchett, Grenville, Gingin, near Perth, Western Australia.

Bulgaria. (Bulgarian.) Mr. F. L. Kinsbury, Samakov.

Ceylon. (Singhalese.) Mrs. Byrde, Avisawella Estate, Avisawella.

Canada. Mr. F. E. Grafton, 252, St. James' Street, Montreal.

Denmark. (Danish.) Miss S. Bartholdy, Svanderbarg, Zylland.

Finland. (Finnish.) Miss J. Ingman, Sordavala.

Germany. (German.) Baron de Gemmingen, Gernsbach, Baden.

India. (Tamil.) Mrs. Walker, Palamcottah, Tinnevely. (English and Roman Urdu.) Mrs. W. Davies, Hamilton & Co., 8, Old Court House Street, Calcutta.

New Zealand. Mr. W. Brackenrig, Y.M.C.A., Auckland. Mr. F. Barber, Cathedral Square, Christchurch, Canterbury.

Persia. (Armenian.) Miss G. Y. Holliday, Tabriz.

South Sea Islands. (Polynesian.) Rev. J. K. Hutchin, care of Rev. J. L. Green, Tahiti, South Pacific.

Sweden. (Swedish.) Mdme. De Ramsay, Jonköping, Wilhelmsro.

Switzerland. (French.) Past. J. Dardier, Oratoire, Geneva.

Syria. (Arabic.) Mrs. W. W. Eddy, American Evangelical Mission, Beirut.

Tasmania. Mr. Geo. Fagg, 15, Elizabeth Street, Hobart.

Turkey in Asia. Mrs. Constantine, Smyrna Rest, Smyrna.

United States of America. Secretary, Bible and Prayer Union, Washington D.C.

The plan is very simple.

1. Members to read in consecutive order one chapter daily, asking God's blessing on the Word read.

2. Each member to pray every Sunday for all the members.

Any person wishing to join should send name and address with one penny stamp, in return for which a card of membership (which gives the calendar of chapters for the year) will be sent.

*Monthly Notes*, published for the use of members of the Bible and Prayer Union, and intended as helps in the reading, are sent, monthly, for the year, to members forwarding one shilling.

It has occurred to me while speaking, that if the Union, which commenced with fifty members, has in eighteen years increased to the large number of 327,385, quite apart from the members of the foreign branches, and also quite apart from the various Bible Reading Unions which have grown out of this the original Union, what might we not look for if each one now present just began to ask others to read the Bible consecutively, and to join this Union? Surely it is not too much to say that we might look for an enormous advance. I shall be glad to forward any papers for free distribution. All communications should be addressed Rev. Thomas Richardson, Vicar of St. Benet's, Mile End Road, London, E.

The CHAIRMAN (Rev. E. N. THWAITES) closed with a deeply stirring account of gospel work in Calcutta and other places.

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### Parents' Prayer Meeting.

THIS was held as usual on Thursday afternoon at the close of the Communion Service, under the presidency of Rev. J. STUART-FOX.

## Young Women's Christian Association.

THE work of this Association was commended to many friends of young women by Rev. F. A. C. Lillingston and others on Thursday afternoon in the south tent.

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## Gospel Addresses

WERE given, on Thursday afternoon, under the Mulberry Tree, by Major Leebeerood, Rev. G. H. C. Macgregor, and Mr. Kennedy, interspersed with solos by Miss Ada Rose.

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## A Plea for Mildmay.

ON the closing morning of the Conference the claims of the Mildmay Institutions were laid before the assembly in the following address by the Rev. Preb. WEBB-PEPLOE.

I have had allotted to me five minutes in which to lay before you the solid claims which this work has upon you as carried on at Mildmay. It is impossible to condense into five minutes anything like what I believe ought to be said to this great meeting, with regard to the wants and privileges of the various Mildmay institutions. There must be many here who could relieve the guardians of all anxiety and care, as we use the words in a natural sense, if they would rise to the occasion and give. Let me tell you what are the needs of Mildmay. There are two hospitals—the one here, which you must have seen; and the other is at Bethnal Green, which probably you have not seen, but which I had the privilege of seeing for the first time yesterday, and which is a beautiful hospital in every sense of the word, exactly what it ought to be, and it must have a refining influence, and be a blessing to the whole neighbourhood. But there are building debts to the amount of £900, and there is money wanted to keep the work going, and, especially for those who would like to endow beds, there are special opportunities for doing so. I am quite sure that many of God's servants and stewards only require to know what is best they can do for them to be prompt in doing it. Will you



remember that as one of your opportunities of giving and doing? Mildmay Hospital has now been placed under the charge of the central fund, because Lady Hay has placed it under the care of Colonel Morton and the trustees, and therefore money is wanted more than before. I should say that there are thirty beds in this hospital, and fifty at Bethnal Green. Then there are the Convalescent Homes—the one at Barnet,\* and that, you know, has a blessed association with the name of the revered William Pennefather. Will you not give to that? There is another home for the tired deaconesses. I am so glad that they have it, and that it is able to take in twelve at a time who go away and get a week's sea-air. Surely you do not grudge them that. It is, however, one thing to say that you do not grudge it to them; it is another to help them to have it. Then you come to the great central hall itself, and I grieve to see how little is given to the central fund. £3,000 is wanted to keep the great hall and its various institutions going, and that is wanted every year. You will readily understand this when I tell you that there are forty buildings to be kept in order, repainted and repaired as required. Then it has been my privilege to undertake family prayer at "The Willows," the training home, which is about three-quarters of a mile from this place. It is for young ladies who are going out into the foreign field, and for those who are going into various home fields as well. A few of them are present, and therefore I had better not say how nice they looked. It was beautiful to see that home-life, and to see what God permits them to do.

But these things cannot be done for nothing. Who is going to pay for them? The church of God could, and you are part of that church, and will you do your part? Miss Schroeder will tell you that there is a beautiful piece of land which must be had, and now a letter came last night from the manager of the home naming exactly the price that has to be paid for the land if this institution is to have it. May I dare to tell it? I have obtained leave to say it. Please draw a sum of £1800 from your pockets for that little piece of land which, I say, must be had. I have a stylo-pen, and will lend it to you for you to write the cheque, in fact we will lend you any number of pens so that you may write what you are disposed to give, for the money must be had directly. The letter is imperative.

\* This is provided for by two friends.

The gentleman who owns the land and the buildings attached, the architect at his back, and the lawyer at the back of them all, are making preparations to put up flats near "The Willows" in a way that will destroy the quietness, the uniformity, and the home life as they at present exist unless somebody gives £1800 to purchase that land that must be had. Then you come back and think of the memorial to our dear brother who used to preside so solemnly and so powerfully here. I am but representing what he would have said to you, though in far better language; but can I ask you to do better than to take up a special work and found a bed—a memorial bed—to our dear brother, Arthur Blackwood, in the hospital at Bethnal Green? £1500 are wanted for that, and only £750 have been given. Surely there are those who would like in his remembrance to lay down a small capital sum, and see that that bed is properly endowed as a memorial to Blackwood this day. I cannot go into the many minor institutions. When I tell you, as I have, that there are forty buildings to be kept in repair, that means an enormous sum. There are twenty missions connected with this place, some for sending out help into the poorer parishes and assist the clergy and others as only noble deaconesses can work in work for God. We do value their work. Then there is the foreign field which has its share of the attention of Mildmay. In Palestine there is a medical mission, and there is this place to be kept fit for its work day by day. You therefore see it is not a small work for which I plead. Put down these four figures, 4444, that means paying the debt that was on this institution yesterday—£4444. I regret to say that with all my heart. There ought to be no debt. The memorials to our beloved sister Pennefather and to our beloved brother Blackwood ought by the grace of God along with the debt to be at once cleared off. That land ought to be purchased for "The Willows," the beds in the hospital should be endowed, and our dear friend Colonel Morton's brow ought not to have a single wrinkle upon it, but to be kept just as smooth as his wife would like to see it, and indeed she ought to be seeing him getting younger and younger every day because he knows he is backed up in all this work by the people of God. You say, "I feel for this institution deeply." Please to feel in your pockets for it, and that will be "feeling" in a truly practical and helpful way.



## Praise Meeting.

*Friday Morning, June 29th, 1894.*



COLONEL J. F. MORTON in the chair.

The CHAIRMAN: This is a praise meeting, and we like it to be informal and free. We just meet around the Lord to praise Him, and I always find at the end of it that we wish we could have another two hours. Therefore, let what is said be very brief, definite, and direct; and as we all hope for the guidance of our risen Lord who stands amongst us, let us unite in prayer.

Mr. H. HUTCHINSON offered prayer, after which a hymn was sung, and the whole assembly stood up and read together Psalms cxlvi., cl.

### The CHAIRMAN.

Dear friends, I just want to strike a note or two of praise. Several requests for prayer have been handed to me. They will be all dealt with, you may be quite sure. At some of our meetings they will be laid before the Lord. This is the praise meeting, and we have come to praise the Lord for all He has done for us. I want to tell you when this happy Conference began. It began on the 19th of December, 1893. It may be in your recollection that the Trustees requested the friends of Mildmay to assemble in room No. 6 to seek the guidance and the blessing of God for the future of Mildmay, including the coming Conference, and I think those who were there will not forget that exceedingly happy day. Then on January 31st we came to rather closer quarters with our God and

Father, and the Trustees invited a few friends to confer about the next Conference. We did so, and asked God that He would guide and govern it. That little Conference was a very businesslike proceeding; not much time was lost in talk. God gave us the subject through one of the dear brethren at that meeting, and we all seemed instinctively to feel that "the family of God, as endowed with all riches in Christ Jesus," was the subject for us. Many of us have for months past been constantly remembering this Conference in prayer, that the Lord would conduct and arrange everything; and we have come now to give Him thanks that He has done so. I think every heart will be in tune with me when I say how thankful we all are that God sent our chairman to preside over us. I do not like thanking him for taking this service, because I should be discounting the reward that God is sure to give him. I think it has been a happy Conference. I do not know that I have ever attended a happier one, and I think if we leave it to the Lord to manage we may confidently look to a still happier Conference next year. The cup will get bigger, the power of reception will get larger, until we overflow into the ocean of the fulness of God's love in Christ Jesus. I will not waste time thanking the officials, stewards, and hall-keepers who have been working for the Lord. I am sure they do not look for any other acknowledgment, important as their services have been. Now there are other reasons for thanking God.

The CHAIRMAN then read several notes of praise from many who had received special blessing, and alluded to thank-offerings sent in—one of ten shillings, one of £150, one of £1000. He also read the gracious acknowledgment to Lord Polwarth, the Chairman of the Conference, of the telegram sent on 26th June, in reference of the birth of the young prince :

"Major-General Sir Francis de Winton is desired by T.R.H. the Duke and Duchess of York to thank the Christians at the Mildmay Conference most warmly for the kind congratulations they have been good enough to send them."

Prayers were then offered, and hymn No. 36 was sung—

"Now thank we all our God."

The CHAIRMAN: Just a couple of texts from the word of God found in the 6th of John, 57th verse: "As the living Father hath sent Me, and I live by the Father, so he that



eateth Me, even he shall live by Me." Adverbs of manner—"as," "so." Another in John xv. 7th verse: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." "If ye abide in Me." It is not a New Testament thought, it is a thought of the Old Testament. Moses knew what it was to dwell in God, as we find in Psalm xc.

"O God, our strength in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home."

God is our home; and in Psalm xci. (which is the second volume of xc.) we also have "the Lord our dwelling-place." If we abide in the Lord, we may ask what we will, and it shall be done to us. What does "abide in Me" mean? We have had wonderful lessons of the indwelling of Christ in us. We in Christ and Christ in us—does it seem at all vague or intangible? If so, I think the first text I read will throw a light upon it. "As the living Father has sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me." How did the Son live by the Father? He was human although divine, and He would not have been a model to us unless He lived by the Father in such a way as we may live by the Son; the lesson would be lost unless we think of Him as human. Was it not of Him that it might be truly said, "*Thy words* were found, and I did eat them; and Thy word was unto Me the joy and rejoicing of mine heart"? It was the Word on which He fed—by which He lived. I heard a remark one day which struck me as new—"The Lord Jesus Christ never possessed a Bible." Printing was not known; the Bible was on a scroll, but He so loved His father's word that He learned it by heart. A good Jew knows the Psalms by the time that he is twelve years of age, and I assume that the Lord Jesus Christ so loved the Word, that He went into the synagogues and read it and laid it up in His heart, and we may be quite sure if the word of the living God is living in us, *Christ* will be dwelling in us. That is practical at any rate. However difficult any other theory may be, let us have the Word laid up in our hearts, and Christ will be sure to be there too. What a joy it was on Tuesday to see the body of this hall filled merely to study the Word and hear it expounded. Then on the Wednesday we

had to open the galleries as well. Oh, let us continue to study the Word, and we shall understand—"As the living Father has sent Me, and I live by the Father, so he that eateth Me even he shall live by Me." Now for more praise.

Praise and prayer was again offered.

LORD RADSTOCK : "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury"—what a world does this open up—"and many that were rich cast in much. And there came a certain poor widow and she threw in two mites, which make a farthing. And He called unto Him His disciples"—His learners—"and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury ; for all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living." We have heard a great deal in years past about consecration. We know that in the original consecration means the filling of the hand, and then what was given from God was ministered back again to Him. It was first of all, as we know, put into the priest's hands, and then the priest brought it and offered it. Now that is priestly service ; it is receiving and giving. Oh what a world does this open up to us. How little do we understand things as He looks at them. He "sat over against the treasury," and marked how they did it, and He saw that woman that cast in her all. I should like very much to make the acquaintance of that widow when I get up to the infinite glory, but the Lord has only told us that she gave "all." We have been hearing about fulness, and that the fulness is for transmission. You have often heard that on "the last, that great day of the Feast," when they had been living in booths right up above their houses during the Feast of Tabernacles Jesus stood and cried, "If any man thirst, let him come unto Me, and drink." Now I have no doubt there are many servants of God here who say, "Dear me, I wish I could get more money for this work." So you will get it if you go to the right place, but you will not get it from man perhaps. No man gave to Him, but that did not prevent His getting everything from His Father. Is not that the lesson? People ask why there is such financial distress. Why, it is as plain as possible—that we may be enriched. The sphere of money is a very small thing, but the Lord said, He that gave us His only Son how shall He not with Him give us all things? We forget the

"Him." If we get that we shall merely ask the question, "What is of God?" The Lord give us grace to understand that everything is given to us, not that we may keep it, but that we may minister.

Prayer was again offered, and hymn No. 35 was sung.

Rev. W. HARRIS: I have learned my own emptiness—how little I know God has been teaching me, and I hope to learn more. Perhaps I am the oldest individual on the platform, if not in the hall itself, but I am a scholar still. This Conference has been a time of refreshing and blessing to my soul. I want to carry it away, but I do not want to hoard it up. I am glad that Lord Radstock read that portion of scripture to encourage people to give what little they can, but there are some people who take consolation from that; they give a farthing when they ought to give £100. What God gives us is not for us, but for the benefit of others.

Another said: I thank God for His great goodness in giving me a blessing during this Conference. I do feel great love to God's dear servants who have spoken His word out of their hearts into our hearts, and though some of us cannot give as others give, we can pray with all our hearts that God will go with them and bless them. But all our thanks to others are swallowed up in our great thanksgiving to God Himself.

Mr. S. MILLAR: A little word came from Mr. Webb-Peploe the first morning as to the difficulty of defining the various attributes of God. The humbleness of his heart spoke very loudly to me, and was a great consolation. If we are to learn God we must learn from God, and we can only gather the knowledge from the various places and conditions from which He illustrates His own character, and which He has made open to and given to the very humblest of His saints. It was a great blessing to me.

Another said: My testimony is "Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; He also is become my salvation."

The CHAIRMAN: There was a verse that struck me at the opening of the Conference, when Lord Polwarth read from John xx., "The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He showed unto them His hands and His

side. Then were the disciples glad when they saw the Lord"; and we have been seeing Him very often since then.

Rev. J. WILKINSON: This is not a season for sermonising or preaching or even giving addresses. Most of us have been feeding very richly upon truths referring to the incomparable beauty of our blessed Lord. I have been seeking now to gaze upon that beauty for fifty-five years, and He becomes more beautiful this year than ever before. We have to-day a fresh view, and how rich we are! We have gone down deeper in these Conferences than ever before into the unsearchable riches of Christ, and we find ourselves richer than ever we thought before. At the end of Psalm lxxvi., after the wonderful deliverance God had wrought for Israel, destroying 185,000 of their enemies in a night, the psalmist says, "I will pay Thee my vows." When you vow pay unto the Lord your God. We believers in Jesus have been brought close together around the person of our blessed Lord. "Bring presents." We think when we say "Thanks" that we are giving thanks. We are in a certain sense, but not in the full sense. The Jews gave the firstfruits of the general ingathering at the Tabernacle; they gave the best of everything God had given them. They gave thanks, not simply said thanks.

Another said: I praise God that so many of His servants are still preserved to us. When we think of so many who have departed from the faith, giving up those grand old truths that have delighted our hearts and flooded our souls for so many years, and going after men's thoughts and the higher criticism so-called, let us thank God the Peploes are kept and the Rainsfords are kept sound in the faith, and let us pray God that He will keep them to the end. When we are just brim full of the blessing of the Lord let us bring it back to the Lord and worship Him. When Christ is exalted we shall have a low place for ourselves.

"The more Thy glory strikes mine eye,  
The humbler I shall lie."

God keep us from living upon Conferences. If all the Christians who have been getting blessing through this Conference went out with their hearts full of the glory of the Lord there would be mighty shaking among the dry bones of London within twelve days.



Rev. MARCUS RAINSFORD: I have never learned more since I came to Mildmay than I did at the Children's Meeting to-day. We have heard a great deal of learning these last days, but I have learned more by just hearing the little children answering the questions here to-day than in all the rest of the Conference. Lord give us the milk of the Word. There are very few of us who have teeth for the bones. A lady in my congregation was dying. I had lost sight of her for some time, but her husband said, "Will you come to see my wife? She is very miserable, and she is making everybody else miserable about her." I went and saw the poor thing on a sofa suffering from cancer, and after a short time I said, "Now you are not afraid to go and meet Jesus. Are you not anticipating the joy of it?" "Oh," she said, "I am afraid to go. I have been an evangelical in my profession all my life, and I hate ritualism, and I am dreadfully afraid to die." And then she said her religion was a sham. I said, "You have been trusting to your religion. I am only a doctor for your soul. If you promise me to do as I tell you, I promise you in the name of the Lord I will cure you. Is it a bargain?" She said, "Yes." I said, "Will you for a whole week think nothing about yourself, good, bad, or indifferent, till I see you again?" "You ask me a hard thing," she said; but I said, "I want to cure you." "I will try," she said. "But will you do it?" "I will do it." "Now," I said, "answer these three questions, and think over them. First, Is the Lord Jesus worthy to be trusted with your soul's salvation?" She looked at me and said, "Well, I cannot deny that, I suppose He is." "Well, will you think of that until I see you again? Is the Lord Jesus Christ worthy to be trusted with your soul's salvation? Now number two, Would the Lord Jesus Christ wish you to trust Him with your soul's salvation?" It was the same thing again, after some hesitation, "Well, I suppose He would," she said, "or else He would not have come to save sinners." "Now number three, Does He promise you anything if you do trust Him with your own salvation?" She brightened up a little bit and said, "Well, He has promised to save me." I did not see her for a week, but when I came into her room, and she saw me, she clapped her hands—"Oh, I am so happy! Oh, He is worthy to be trusted with my soul's salvation! oh, He wishes me to trust Him with my soul's salvation!" That is my testimony.

Rev. GEORGE H. C. MACGREGOR: I would like to give my testimony to the blessing I have received here. This has been my first visit to Mildmay, and I want to thank God for having brought me here, both because of what He has revealed to me of Himself, and also for the wonderful sweet fellowship with His children whom He has honoured in work. Sometimes it is said Scotch people cannot praise, but I think I am an exception. I would just like to drive home that word which we have heard from Mr. Rainsford, whom God has made such a blessing to so many of us. Is it not true that Jesus Christ is worthy to be trusted? I think that must be the thought that is uppermost in the minds of us all. Do not we feel that He is worthy of our uttermost trust? and then do not we feel that He wishes us to trust Him for the salvation of the life, as well as for the salvation of the soul—for your salvation and mine—from the bitterness of all sorrow, the gloom of all sadness, the worry of all business—that He wishes to save us from all meanness, and everything that is unworthy of those who follow Jesus Christ? And then do not we find that He has promised, if we only trust Him, to save us? The one lesson to be learned is to put ourselves anew with a new meaning once more absolutely and utterly into His hands. It always seems to me these Conferences begin with a call to consecration, and they end with the same. When God has cleansed us, and filled us with His Spirit, and given us to know something of the fulness of God, what is the call that comes but surely the call to consecrate body, soul, and spirit, that He has taken possession of, and filled for His own blessed service? I do trust we shall be all enabled to do that in the closing moments of this Conference. I would like to read to you a form of covenant that I have used both in Scotland and America, and that has been found helpful to a large number of the Lord's children. I shall ask those of you who think it will be a help to you to say audibly after me the various clauses of this covenant. This is a thoroughly Scotch custom. Our ancestors were in the habit of entering into a solemn covenant with God. "First of all I take God the Father to be my God, Jesus Christ to be my Saviour"—and please take it in that full sense that we have learned to take it in during these days—Saviour in the widest sense of that word—"the Holy Ghost to be my sanctifier, the word of God to be my rule, and the people of God to be my people. I give myself, all I am

and all I have, to the Lord; and I do this deliberately, sincerely, freely, and for ever."

"Here I give my all to Thee—  
Talents, time, and earthly store;  
Soul and body Thine to be,  
Only Thine for evermore."

Shall we bow before God, and give ourselves to Him?

Prayer was then offered by the Rev. GEORGE H. C. MACGREGOR, and the meeting terminated with the benediction.



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